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[redacted]

THE

FIRST NEW TESTAMENT

PRINTED IN THE ENGLISH

LANGUAGE

(1525 or 1526)

TRANSLATED FROM THE GREEK BY

WILLIAM TYNDALE

REPRODUCED IN FACSIMILE

WITH AN INTRODUCTION BY

FRANCIS FRY FSA

BRISTOL
PRINTED FOR THE EDITOR
MDCCCLXII

BS
140
1862

29,122.

Gloucestershire, by James Herbert Cooke
shall be printed in the Transactions of the
Gloucestershire Archæological Society for
the manuscript of which Mr. Cooke ha
wed me to make the following extracts :—
ed of entail executed by Alice Tyndale in he
date 20th January, 1541-2, by which she entail
Court Estate on her five sons'; 'she had five
d, Henry, William, Thomas, and John, and two
oan and Agnes.' William is named one of the
is mother's household effects in her will dated
3, he resided at Nibley, probably at Hunt's Court,
ssed to the subsidy of 1543 of goods in that pariah
of £4.'
therefore fair to conclude with Mr. Greenfield
d Tyndale, and William the Martyr, were in
ty brothers of the first Richard Tyndale, of
Court, to whom we may add a fourth brother,
ndale, a Merchant, of London, who was punished
Chamber in 1530 for assisting William in the
f his New Testament.'
e states that this Richard Tyndale, alias
as living at Stinchcombe in 1478, probably
n Court. For more particulars see the Paper ;
Life of Tyndale, 'Demaus Life of Tyndale.'

INTRODUCTION.

THE NEW TESTAMENT, of which an exact copy is given in the following pages, was translated from the Greek by William Tyndale, and is believed to be the first complete edition that was printed in the English language.

The purpose of this introduction is to mention a few facts relative to the early life of Tyndale, and his first printing of the New Testament; to give a brief account of the only known copy of it, which is now in the Library of the Baptist College in Bristol; and to furnish a few details respecting the character of the present reproduction.

William Tyndale, that great and good man, who was eminently qualified by God for the work of translating the Holy Scriptures into English, was the son of John Tyndale, and grandson of Hugh Tyndale, both of Hunt's Court, North Nibley, Gloucestershire,* and was born about the year 1484. There is, however, no

* From a MS. Pedigree of the Tyndales, by Oade Roberts, a descendant of Thomas Tyndale, younger brother of William Tyndale.

poſitive evidence as to the place of his birth, but it was probably at Hunt's Court. At an early age he was ſent to Oxford to be educated; where, ſays Foxe, "He by long continuance grewe up and increaſed as well in the knowledge of tounges, and other liberall Artes, as eſpecially in the knowledge of the Scriptures: wherunto his mind was ſingularly addicted: In ſo much that hee lying then in Magdalene Hall, read prively to certaine ſtudents and felowes of Magdalen Colledge, ſome parcell of Divinitie: inſtructinge them in the knowledge and truth of the Scriptures."* From Oxford he removed to Cambridge; and thence, in 1519, returned to his native County, where he became tutor in the family of Sir John Walſh, Knight, of Little Sodbury. Here he reſided for two or three years, during which time he became conſpicuous for the ardour with which he eſpouſed the tenets that afterwards became ſo widely known as thoſe of the Reformation. He appears to have had no maſter or inſtructor, but to have arrived at a knowledge of the truth from his own ſolitary ſtudy of the Holy Scriptures. Taking no pains to conceal his opinions, he incurred the diſpleaſure of the eccleſiaſtics whom he met at Sir John Walſh's table. The reſult was that he was ſecretly accuſed; and in 1522 he was ſummoned to appear before the Chancellor of the Dioceſe; who, ſays Tyndale, "thretened me grevouſly/ and revyled me and rated me as though I had bene a dogge/ and layd to my charge wherof there coude

* Foxe's Actes and Monuments, fol. 1583, p. 1075.

be none accuſer brought forth/ (as their maner is not to bringe forth the accuſer) and yet all the preſtes of ye contre were y^t^ ſame daye there."* Nothing ſerious, however, immediately followed, and Tyndale returned to his patron's houſe at Little Sodbury. "It was not long after this that Tyndale, happening to be in the company of a reputed learned divine, and in converſation having brought him to a point, from which there was no eſcape, he broke out with this exclamation, 'We were better to be without God's laws, than the Pope's!' 'I defy the Pope,' ſaid he, in reply, 'and all his laws; *and if God ſpare my life, ere many years, I will cauſe a boy that driveth the plough, to know more of the Scripture than you do!*'" †

Soon after, he left Sir John Walſh's family and went to London, with the view of entering the ſervice of Biſhop Tonſtall, but the plan did not ſucceed. Our Tranſlator found hoſpitable entertainment under the roof of Humphrey Munmouth, a rich citizen of London, in whoſe family he reſided during the latter half of the year 1523. All this time he ſecretly cheriſhed his intention of tranſlating the New Teſtament into Engliſh; but he "underſtode at the laſte not only that there was no rowme in my lorde of londons palace to tranſlate the new teſtament/ but alſo that there was no place to do it in all englonde/ as experience doth now openly declare." ‡

* Prologue to the Pentateuch, Ed. 1530.

† Anderſon, p. 36.

‡ Prologue to the Pentateuch, Ed. 1530.

Tyndale therefore reſolved to go over ſea, and endeavour in Germany to tranſlate the New Teſtament, and there to print it in large numbers for circulation amongſt his countrymen at home. He embarked early in 1524 for Hamburgh, having been ſupplied by the good Munmouth with money ſufficient to defray his expenſes. How long he reſided at Hamburgh is not known; but we next hear of him at Cologne, in 1525, conducting through the preſs of Peter Quentel a quarto edition of the New Teſtament in Engliſh, with gloſſes. The work proceeded as far as ſheet K, when, through the machinations of John Cochlæus, a determined enemy of the Reformation, who obtained the ſecret from ſome of Quentel's workmen, the work was interrupted, and Tyndale, with his amanuenſis William Roye, eſcaped up the Rhine to Worms.* A fragment of this edition is in the Grenville Library in the Britiſh Muſeum, as far as ſheet H, Matthew, chap. xxii, and it is ſuppoſed to be the only portion exiſting of this work.

It is now generally conceded that Tyndale printed at Worms the New Teſtament; not, however, in quarto but in octavo, without gloſſes or prologue. He ſays in this edition, in the addreſs "To the Reder" (ſee the end of this volume), "that the rudnes off the worke nowe at the fyrſt tyme offende them not." He commences the preface to his tranſlation of the Pentateuch with, "When I had tranſlated the newe teſtament/ I added a piſtle unto the latter ende/ In which I deſyred

* Anderſon, "Annals of the Engliſh Bible."

them y^t were learned to amend if ought were founde amyſſe."* Anderſon was of the opinion that the octavo was the firſt that was *ſent out*, and that he changed the form from quarto to octavo, and omitted the gloſſes and prologue, becauſe "His quarto Teſtament had been not merely interrupted, but *expoſed* by a malignant enemy, whoſe very eye he had evaded; the book had been *deſcribed*, and even to the higheſt authorities in England, as well as marked out for ſeizure, if poſſible."† The evidence adduced appears concluſive that this octavo Teſtament is the firſt that was completed.

As there is neither place, printer's name, nor date, in the only known copy of this edition; we will endeavour to aſcertain them from other ſources. With regard to the place, Cochlæus ſays, "The two Engliſh apoſtates (Tyndale and Roye), *ſnatching away with them the quarto ſheets printed*, fled by ſhip, going up the Rhine to Worms, where the people were under the full rage of Lutheraniſm, that there, by another printer, they might complete the work begun."‡

The queſtion, Who was the printer? is one of great intereſt; and I ſhall therefore give the evidence which I have collected on the ſubject. It will I think appear

* Prologue to the Pentateuch, Ed. 1530.

† Anderſon, vol. i. pp. 65, 66.

‡ Commentaria Joannis Cochlaei, de Actis et Scriptis Martini Lutheri, &c. *Apud S. Victorem prope Moguntiam, ex officina Franciſci Behem Typographi.* MDXLIX. Folio, p. 134. Anderſon's tranſlation is given, which I have compared with the original.

certain that he was Peter Schoeffer. Judging by ſome of the works executed by him he was likely to be the perſon ſelected, and one in whom our Tranſlator could confide to print a Proteſtant verſion of the New Teſtament. His intercourſe with Tyndale may have quickened his zeal for printing the Holy Scriptures, which he manifeſted by three editions of the Prophets, and one of the Bible, all Proteſtant verſions in German, and a Bible and Teſtament in Latin.

Peter Schoeffer was the ſecond ſon of Peter Schoeffer, the celebrated printer of Mayence, for ſome years partner with John Fauſt. After the death of his father, in the year 1502, he became poſſeſſed of his dwelling houſe, which he ſold in 1512. Würdtwein* quotes in full the deed of ſale; in which he is called a "book printer," ſhowing that he was a printer before he left Mayence. Schaab† ſays that Schoeffer probably removed to Worms in the ſame year in which he ſold the houſe; therefore he could not have ſeen the book which the latter printed at Mayence in 1513. Schoeffer is ſaid to have become a Lutheran, and on that account to have left his relatives at Mayence and to have ſettled at Worms. This is confirmed by ſeveral facts. The German Bible which he printed is a Proteſtant verſion, and it is ſtated that it was ſuppreſſed on that account. He was denounced

* Würdtwein, Bibliotheca Moguntina, *Auguſtæ Vindelicorum*, 1787, 4to. p. 246.

† C. A. Schaab, Geſchichte der Erfindung der Buchdruckerkunſt, *Mainz*. Vol. ii. pp. 76, 78. 1830-31.

as a printer of heretical books, his name being in the list of printers from whose offices have issued works by heretics; and the Bible which he printed at Venice, in 1542, is among the Prohibited Bibles.* I have made a list of fourteen works printed by him; seven of which have the imprint, "Worms," 1518—1529. (See pp. 27, 28.)

As I could not learn that a copy of any of the productions of Schoeffer's press at Worms existed in England, I visited the Royal Libraries of Stuttgard and Munich. The former possesses only the Bible; but in the latter I found a book on "Mining," 1518, three editions of "All the Prophets," folio and octavo, 1527, and octavo, 1528, and the Bible, 1529, all in German. The evidence afforded by these works is so conclusive, that I have appended to this Introduction facsimiles of two pages, one from the book on Mining (see page 20), the other from the first octavo edition of the Prophets (see page 23), together with the titles and imprints to identify them (see pages 19, 21, and 22); also a portion from the Bible containing the same woodcut of St. Paul which occurs in Tyndale's Testament, and the imprint. (See page 24.) Three sizes of type are used in the Testament, besides the capitals

* "Biblia Prohibita"—"Biblia Venetiis Isidori Clarii." "Typographi è quorum officinis diversorum Hæreticorum opera prodiere"—"Petrus Schoeffer." Index Auctorum et Librorum, qui ab Officio Sanctæ Rom. &c., Anton. Bladus.—*Romæ*, 1559, 4to.

at the beginning of each chapter; and theſe, together with the numerals which mark the numbers of the folios, are all found in four works printed by Schoeffer. I have verified this by comparing the Teſtament in Briſtol with the Bible of 1529, and the folio edition of the Prophets (both of which I have lately procured), and with photographs of the two pages already named; and I have no heſitation in ſaying that the type uſed in the Teſtament is the ſame as that in the book on Mining and in the two octavo editions of the Prophets; and alſo the ſame as the ſmall type and capitals employed in the folio edition of the latter, and in the Bible. The folio numerals in the Teſtament are the ſame as thoſe in the firſt octavo edition of the Prophets, and as thoſe found in the Bible at the foot of the page, following the printer's ſignatures.

Not only is the type in theſe five works the ſame as that which is found in the Teſtament; but the ſame directing hand may be ſeen in the ſize of the page of print, the number of lines in a page, the length of the lines, and in the general ſtyle of Schoeffer's two octavo editions of the Prophets and of Tyndale's Teſtament.

The water-marks in the paper are ſhown on page 25. The larger one is not whole in any leaf of the original, owing to the folding of the ſheets into octavo. It is here given reſtored, the ſtroke acroſs it ſhowing where it is cut off at the top of a leaf. The water-mark in the paper on which Schoeffer's Bible is printed is alſo given, being the ſame deſign.

That the type occupies the ſame ſpace may be

proved by the number of letters in a line. Taking 23 full lines in each work, the average is as follows:—the book on Mining, 37 letters and four over; the Prophets, 1527, 36½ letters; and Tyndale's Teſtament, 37 letters, leſs one in the 23 lines. Thus we have the ſame type, ſize of page, and number of lines, and very nearly the ſame number of letters in a line, in books printed by Peter Schoeffer in 1518, 1527, and 1528; and the ſame type, the woodcut of St. Paul, and the water-mark in his Bible of 1529, which we find in Tyndale's Teſtament printed at the end of 1525, or early in 1526. Are not theſe facts ſufficient to convince us that the Teſtament was printed by Peter Schoeffer in Worms, ſupported, as this evidence is, by the other circumſtances which have been already mentioned, ſuch as Tyndale's removal to Worms, the Lutheraniſm of Schoeffer, and the character of ſome of his typographical productions?

There is no date in the Teſtament, and we have no evidence that it was dated. Anderſon ſtates that it was about the middle of the year 1525 when Cochlæus cauſed Tyndale to flee to Worms, and as this octavo Teſtament was there printed immediately after, we may reaſonably conclude that it was publiſhed by the end of that year or beginning of the next, as we learn that it was ſold in Oxford by "Maſter Garrett, Curate of All Hallows, in Honey Lane, London," "before the 7th of February, 1526."* If the Teſtament was dated, it might have been 1525 or 1526.

* Anderſon's Annals, vol. i. pp. 93, 94.

The Teſtament in the Baptiſt College, Briſtol, is the only one known complete from the beginning of the text to the end of the volume. There is an imperfect copy in the Library of St. Paul's Cathedral. That there ſhould be one copy and a portion of another, preſerved to this day, is moſt ſatisfactory.

This precious volume now reſts ſecurely in a fire-proof ſafe in the Library of the Baptiſt College, Briſtol, having been bequeathed by Dr. Andrew Gifford, in 1784, with other books, &c., to the Truſtees; and I take this opportunity of expreſſing my ſincere thanks to the Committee for their courteſy in allowing this reproduction.

The hiſtory of the Briſtol Teſtament, ſo far as it is known, is compriſed in the following quotations. In the volume is paſted a printed paragraph from a "Regiſter," dated in writing, "13 May, 1760," part of which reads as follows:—

"On Tueſday evening, at Mr. Langford's ſale of Mr. Ames's books, a copy of the tranſlation of the New Teſtament, by Tyndall, and ſuppoſed to be the only one remaining which eſcaped the flames, was ſold for fourteen guineas and a half. This very book was picked up by one of the late Lord Oxford's collectors,* and was eſteemed ſo valuable a purchaſe by his lordſhip, that he ſettled 20*l.* per annum for life upon the perſon who procured it; his lordſhip's library being afterwards purchaſed by Mr. Oſborne of Gray's-

* "John Murray" (a note in writing).

Inn, he marked it at 15*s.* for which price Mr. Ames bought it."

On a fly leaf is written; "N.B.—This choice book was purchaſed at Mr. Langford's ſale on the 13th May 1760—by me John White, and on the 13th day of May 1776, I ſold it to the Revd. Dr. Gifford for Twenty Guineas wch was the price at firſt paid for it by the late Lord Oxford."

"JN°. WHITE."

In the Harleian Catalogue is the following, "No. 420 The New Teſtament, black Letter, ruled with red Lines, and all the initial Letters at the Beginning of each Book, repreſenting the Subject, finely coloured, as likewiſe all the capital Letters to each Chapter and Verſe throughout the Book adorned with different Colours, and raiſed with Gold, neatly bound in red Morocco." *

Ames, after deſcribing the Teſtament, ſays, "In the poſſeſſion of J. Ames." †

"Of the manner in which this copy found its way into the Harleian library, and of the value ſet upon it by lord Oxford and Mr. Ames, a ſhort but intereſting account is given in the following extract from a letter preſerved in the Bodleian library. It is in the handwriting of Ames, is addreſſed to Mr. George Ballard, and dated Wapping, June 30, 1743: 'I cannot for-

* Catalogus Bibliothecæ Harleianæ, 1743, vol. i. p. 25.

† Typographical Antiquities, by J. Ames, 1749, p. 490.

bear telling you of my good ſucceſs in buying at lord Oxford's ſale the phœnix of the whole library; I mean the firſt Engliſh Teſtament that ever was printed in the year 1526. It has been thought no perfect one was left from the flames. My lord was ſo well pleaſed in being the poſſeſſor of it, that he gave the perſon [Mr. John Murrey] he had it of, ten guineas, and ſettled an annuity of twenty pounds a year during the perſon's life, which is yet paid him. The particulars are too many to commit to a letter; the old hiſtorians and Fox give a good account of it.' "*

The deſcription of the Briſtol Tyndale may be given as follows:—It is not in the original binding, has "Joſeph Ames" ſtamped outſide on both the covers, and Ames's book-plate is paſted in it. It is lettered on the back, "Newe Teſtamente by Tyndall 1ſt EDITION. M.D.XXVI." "OXFORD" was alſo on the back, but has been partly gilt over, and "FORD" only is now legible. There are marginal references in manuſcript, apparently contemporaneous, throughout the volume, which have been cut into by the binder, ſhowing that the ſize has been conſiderably reduced. A leaf meaſures 5¼ by 4 inches. The volume is evidently a choice copy, and it probably belonged, at an early period, to ſome perſon of diſtinction; as the capitals, woodcuts, and paragraph marks inſerted on every page, being 2606 in number, are all illuminated.

* Cotton. Editions of the Bible in Eng. 2nd ed. 1852, p. 2.

The pages are ruled with red lines, and there are paſſages marked with brackets in réd ink. A page, finiſhed in all reſpects like the original, will be found at page 26. The imperfect copy in St. Paul's Library has none of theſe ornaments.

The volume is without title, and begins with the text on folio 1, ſignature ℵ ii, and extends in *eights* to folio 343, miſprinted 353, with three unnumbered leaves, as will be ſeen in the following work. BB 8 is a blank leaf not numbered. Probably the title was on ℵ i. We know that if there was a title it had not the Tranſlator's name on it; for Tyndale himſelf elſewhere ſays, "The cauſe why I ſet my name before this litle treatiſe & have not rather don it in the new teſtament is, that then I folowed the councel of Chryſte which exhorteth men Math. vi. to do their good deades ſecretly and to be contente with the conſcience of wel doynge, and that God ſeeth us, and pacyentlye to abyde the rewarde of the laſt day which chriſt hath purchaſed for us: and nowe wold faine have done lykewiſe, but am compelled otherwiſe to do."*

I have thought a reproduction of the only known copy of the firſt edition of Tyndale's New Teſtament, perhaps the moſt intereſting book in our language, well worth the time, money, and pains employed in its execution. It is a faithful repreſentation of the original; and will be valued not only as a Verſion, but as

* Preface to "The Wicked Mammon," ed. 1549.

ſhowing the ſtate of the Engliſh language, the ſtyle of the printing, the orthography (which is very irregular), the punctuation, the diviſions of the words at the ends of the lines (even to a letter), and the contractions uſed. It has been made by tracing on transfer paper, placing this on lithographic ſtones, and then printing it in the uſual way; a method evidently calculated to inſure the cloſeſt poſſible correſpondence with the original.

To prove the correctneſs of the work, I have compared a proof of every page, folding it ſo as to place each line parallel with, and cloſe to, the ſame line in the original; ſo that, by comparing the line all along, I could eaſily ſee that it was correct. *In this way I have examined every line throughout the volume*, and I believe that not a ſingle incorrect letter will be found in it. I have devoted ſo much time to this careful examination, in order that the accuracy of the work may be relied on. Tyndale alludes, in his addreſs "To the Reder," to "the rudneſs of the worke." This may refer to errors in the printing; and theſe the reader will ſee, as no alterations have been made. At the end of the volume we have "the Errours comitted in the prentynge." Some of theſe errors, however, do not exiſt, and others are incorrectly quoted. I ſtate this, leſt it ſhould be ſuppoſed that I have anywhere corrected or altered the text. I have ſpecially examined all the lines referred to in the liſt, and can ſay that they are correctly copied. Tyndale

ſays, "there is not ſo moch as one *I* therin/ if it lacke a tytle over his hed but they have noted it/ and nombre it unto the ignorant people for an hereſy."* There are but few tittles omitted.

The paper on which this Teſtament is printed has been expreſſly manufactured to imitate the colour and appearance of the original. It is *hand-made*, the fine and croſs wires being placed in the paper-maker's mould ſo as to produce the ſame wire-marks as appear in the paper uſed by Schoeffer. The large paper copies are printed on the ſame paper, made thicker for the purpoſe. A few copies have been printed on *old* paper, which will be deſignated as ſuch.

As it was by no means uncommon for the early printers to work off ſome copies of their works on vellum, and as we have many examples of the Holy Scriptures having been ſo printed, a few copies have been taken off on this material.

The whole impreſſion of the preſent work conſiſts of 177 copies, of which 26 are in quarto. To produce theſe, the entire text has been transferred from the 88 ſtones uſed in printing the octavo ſize, to 176 ſtones required for the quarto ſize, ſo as to obtain the wider inſide and top margins. More than 50 copies are ſpecially reſerved and appropriated. It is proper to ſtate that the work has been effaced from the ſtones.

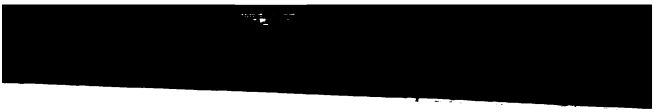
When we contemplate the hiſtory of William Tyndale, and the hardſhips and ſufferings of a life devoted

* Prologue to the Pentateuch, ed. 1530.

to the great object of giving us the Holy Scriptures in Engliſh, the firſt-fruits of his labours being this tranſlation of the New Teſtament; that he was led to the ſtake a Martyr, for the good work which he had accompliſhed; that his tranſlation is ſo faithful that, notwithſtanding the ſubſequent reviſions by ſo many learned men, it continues to be, without any material alteration, the New Teſtament of our day: we cannot but be ſenſible of the debt of gratitude we, in common with all who ſpeak the Engliſh language, owe to him, the great Apoſtle of pure Chriſtianity and of Proteſtantiſm in England. How much greater then muſt be the debt of gratitude we owe to our Heavenly Father, who raiſed him up and qualified him for this important work, which led the way to the extenſive circulation of the ſacred volume that ſo remarkably characteriſes the nineteenth century.

Francis Fry

Ashton
Bristol
3 Mo. 1862



Eyn wolgeordent vnd nützlich büchlin / wie man Bergwerck ſuchen vñ finden ſol / von allerley Metall / mit ſeinen figuren / nach gelegenheyt deß gebirgs artlich angezeygt / Mit anhangenden Berckna men / den anfahenden bergleuten vaſt dienſtlich.

Das erſt capitel.

Von gemeynem vrſprung der ertz/ es ſei Silber/ Gold/ Zin/ Kupfer/ Eiſen/ oder Pleiertz.

IN welchem ſie all vber eyn tretten/ vnnd mit eynem gemeynen namen genannt werden: metalliſch ertz. Iſt zů mercken/ das zů der wachſung oder geburt metalliſch ertzs/ gehöret eyn wircker vnd eyn vnderworffen ding oder materien/ die da geſchickt iſt zů empfahen die wirckung. Der gemeyn wircker deß ertzs vnd aller ding die da geborn werden/ iſt der himel mit ſeinem lauff/ ſchein vñ einfluß/ alß die natürlichen meyſter ſprechen: Der einfluß deß himels wirt gemanchfeltigt durch den lauff deß firmaments/ vnd widerlauff der ſiben planeten. Darumb eyn iezliche metalliſch ertz/ eynē ſonderlichen zůgreygneten einfluß entpfacht/ vō ſeinem eygnen planeten/ vmb eygen ſchafft willen deſſelbigen vnd deß ertzs/ auch vmb eynigkeyt/ in werme/ kelte/ fenchte vnd truckne. Alß das Gold von der Sonnen oder irem einfluß/ das Silber von dem Mond/ das Zinn vom Jupiter/ Das Kupffer von Venus/ das Eiſen vom Mars/ das Plei von Saturno/ dz Queckſilber vom Mercurio gemacht wiret. Darumb die Metall gar offt von Hermete vñ von andern weſſen mit diſen namen genennet werden/ alß das Gold Sonn/ lateiniſch Sol/ das Silber/ Mond/ lateiniſch Luna genennt wirt/ alß klärlich in den geſunderten Capiteln eynes iegklichen Metalles geſagt wirt.

The Imprint
ALLE PROPHETEN.

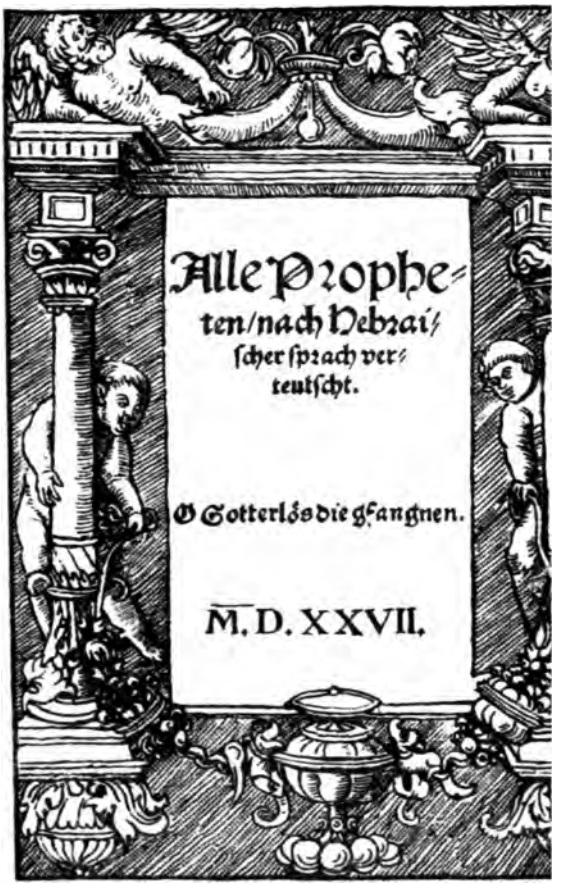
Getruckt zů Wormbs bei Peter Schöffern vnd volendet am dreizehenden tag des Aprillen/im jar der geburt Christi vnsers seligmachers.

M. D. XXVII.

The Imprint
BOOK ON MINING.

Getruckt zů Wormbs bei Peter Schöffern/vñ volendet am fünfften tag Aprill.

M. D. XVIII.


Alle Prophe=
ten/nach Hebrai=
ſcher ſprach ver=
teutſcht.
O Gotterlös die gfangnen.
M. D. XXVII.

ret/vnnd jren nachkommen bittere tag.

Nimwar/es kompt die zeit (ſpricht der herſchend HERR) das ich eynen hunger ins land ſchicken wird/aber nit eynen hũger nach brot/noch eynen durſt nach waſſer/ſonder zů hören die wort GOTTES/das ſie hin vnd her vō eym meer zům andren/vnnd von mitnacht biß gegem abend ziehen vnd vmblauffen werden/das wort GOTTES zů ſůchen/aber finden werden ſie es nitt. Dennzůmal wirt den ſchönen jungkfrawen vnnd jungen geſellenn vor durſt geſchwinden/die nun bei der ſchuld Samaria ſchweren/ſagende: O Dan ſo war dein Gott lebt/vnnd o BerSaba/ſo war das lebt zů dem man auff dem weg BerSaba zů geht/diſe werden fallen/vnd nimermehr auffſtehen.

Das. IX. Capitel.

ICh ſahe den HERRN auff dem altar ſtehen/vñ er ſprach: Schlahe an den knopff das die poſten erbidmen/denn ich wil jnen allen jren geitz auff jren kopff ſetzen/vñ jre nachkomnen mit dem ſchwert erwürgē/das keyner entfliehen/noch eyniger vnder jnen entrinnen mögen wirt/ Dann ob ſie ſich gleich hinab inn die hell vergrůben/wirt ſie mein hand dē ocht da da nmē her auffholen/Steigen ſie dañ ſchon gen himmel/wil ich ſie auch herab ſtoſſen/Verſtecken ſie ſich dañ zů öberſt auff den berg Carmel/will ich ſie da ſůchen vñ holen/Ob ſie ſich dann vor meinen augen inn den abgrund des meers verkruchen/wil ich ö ſchlangen daſelbſt

Die ander Epiſtel S. Paulizů den Theſſalonichern.

Das erſt Cap.

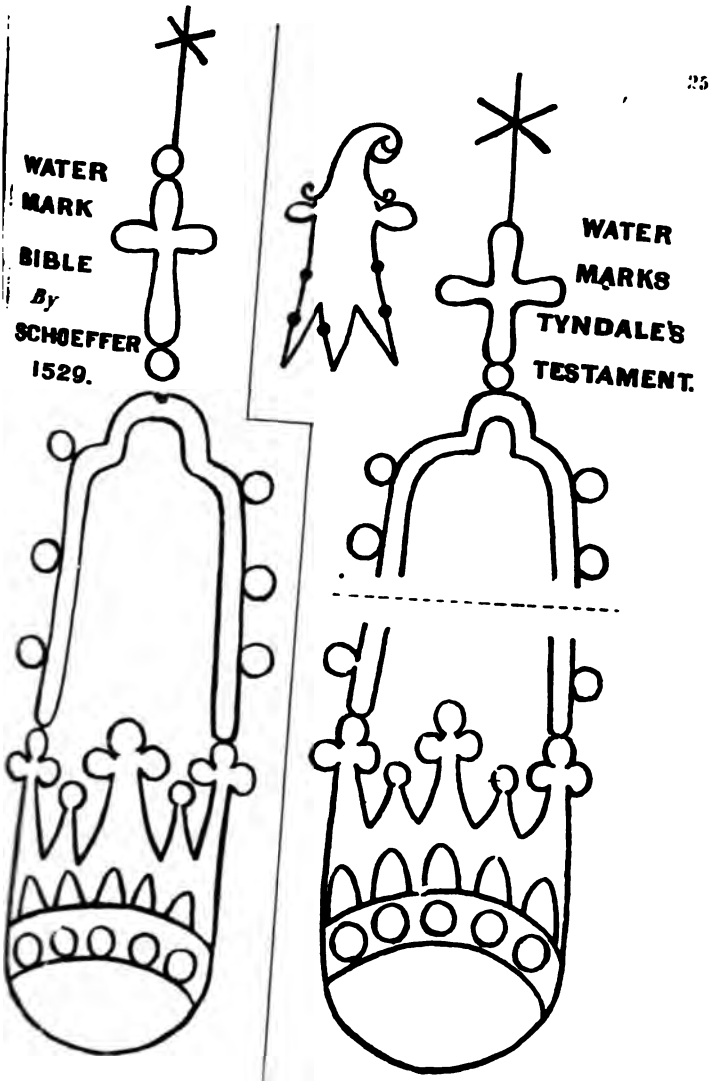
PAulus vnd Syl/ uanus vñ Timotheus. A
Der gmeynd von Theſſalonich inn Gott vnſerem vatter / vnnd dem Herren Jeſu Chriſto.
Genad ſei mit euch vnnd frid von Gott vnſerm vatter/vnd dem Herrn Jeſu Chriſto.

The Imprint.

Getruckt inn der Keyſerlichen freiſtatt Wormbs/ bei Peter Schöffern im̃ jar nach der gebürt vnſers Herren.

M. D. xxix.

Printer's Device as in ALLE PROPHETEN.


WATER
MARK
BIBLE
By
SCHOEFFER
1529.
WATER
MARKS
TYNDALE'S
TESTAMENT.

The fyrſt pyſtle off S. Peter the Apoſtle.

The fyrſt Chapter.

Peter an Apoſtle of Jeſu Chriſt / to the that dwell here ad there as ſtraungers thorowe out / Pontus / Galacia / Capadocia / Aſia / and Bethynia / elect by the forknowledge off God the father / thorowe the ſanctifyinge off the ſpirite vnto obedience and ſprynklynge of the bloud off Jeſus Chriſt. Grace be with you / and peace be multiplied.

Secunde Cor. 1. Pyhe.

Blessed be God the father off oure lorde Jeſus Chriſt / which thorowe his aboundant mercie begat vs agayne vnto a lively hope / by the reſurrection off Jeſus Chriſt from deeth / to enioye an inheritaunce immortall / and vndefiled / and that putrifieth not / reſerved in heve for you

Jacobus. 1.

which are kept by the power off god thorowe fayth / vnto helth / which health is prepared all redy to be ſhewed in the laſt tyme / in the which tyme ye ſhall reioyce / though nowe for a ſeaſon (iffneede requyre) ye are in hevines / thorowe manyfolde temptacions / that youre fayth once tried beynge moche more precious then golde that periſſheth (though it be tried wyth fyre) myght be founde vnto lawde / glory / and honowre / when Jeſus Chriſt ſhall apere: whom ye have not ſene

List of Books printed by Peter Schoeffer, of Worms.

Although the following List is not needed for the object of the Introduction, it may be interesting to record the titles of all the books I have found bearing the name of Peter Schoeffer as Printer; this being the case, his name is omitted in the list. I have seen those in Munich; for the others the authority is given.

Ortulus Anime. Mentz, 1513. 8vo. *Munich.*

De dulciſſimo nomine Jeſu Officium. Moguntie, 1518. Fol. 6 leaves. *Dibdin, Decam.* vol. ii. p. 304.

Eyn wolgeordent und nützlich büchlin wie man Bergwerck ſuchen un finden ſol. Worms, 1518. 8vo. *Munich.*

Acceſſus Altaris. Moguntiae, 1520. *Panzer*, vol. vii. p. 143.

Alle Propheten. Worms, 1527. 8vo. *Munich.*

Alle Propheten. Worms, 1527. Folio. *Munich.*

Alle Propheten. Worms, 1528. 8vo. *Munich.*

Pandectarum Veteris et Novi Teſtamenti, Libri Duodecim Oth. Brunnfelſii. Wormatiae, 1528. 8vo. *Panzer*, vol. ix. p. 102.

Tredecim articuli fidei Judaeorum, Item compendium elegans hiſtoriarum Joſephi. Wormatiae, 1529. 8vo. *Panzer*, vol. ix. p. 102.

Biblia beyder Allt und Newen Teſtaments Teutſch. Worms, 1529. Folio. *Munich.*

Jacobi Ziegleri Syria, Paleſtina, Arabia, &c., Argentorati, apud Petrum Opilionem, (Schoeffer,) 1532, Folio. *Munich.*

Mancardi

Mancardi Epiſtolæ Medicinales. Venetiis, 1541.
Marchand. Hiſtoire de L'imprimerie.

Novi Teſtamenti Vulgata quidem Editio, . . . cum Scholiis Iſidori Clarii. Venetiis. 1541. 8vo. 2 vols. *Marchand.*

Bibliorum Sacrorum Vulgata Editio, . . . adjectis Scholiis ab Iſidoro Clario. Venetiis, 1542. Fol. *Bodleian Library.*

There is no Title

to the

Testament.

The Firſt Chapter.

Tys is the boke off the generacion off Jheſus christ the ſonne of David / the ſone alſo of Abraham:
Abraham begat Jſaac:
Jſaac begat Jacob:
Jacob begat Judas and hys brethren:
Judas begat phares and zara off thamar:
phares begat Eſrom:
Eſrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naaſſon:
Naaſſon begat Salmon:
Salmon begat Boes of Rabab:
Boos begat Obed of Ruth:
Obed begat Jeſſe:
Jeſſe begat David the kynge:
David the kynge begat Solomō / of her that was the wyfe of Vry:
Solomon begat Roboam:
Roboam begat Abia:
Abia begat Aſa:
Aſa begat Joſaphat:
Joſaphat begat Joram:
Joram begat Oſias:
Oſias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:

Ezechias begat Manasses:
Manasses begat Amon:
Amon begat Josias:
Josias begat Jechonias and hys brethren about the tyme of the captivete of Babilon.

After they wer ledd captive to Babilon/ Jechonias begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achin:
Achin begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbãde off Mary/ of whome was borẽ that Jhesus which is called Christ.

All the generacions from Abrahã to David ar fowrtene generacions. And from David vnto the captivete of Babilon/ are fowrtene generacions. And from the captivete of Babilõ vnto Christ/ are also fowrtene generacions.

The byrthe off Christe was on thys wyse/ When hys mother mary was maryed vnto Joseph/ before they cam to dwell togedder/ she was founde with chylde by the holy goost. Then her husbande Joseph beinge a parfect man/ and loth to defame her/ was mynded to put her away secretly. Whill he thus thought/ behold the ãgell of the lord apered vnto hi in slepe/ saige: Jo

ſeph the ſonne of David/ feare not to take vnto the/ Mary thy wyfe. For that which is conceaued in her is of the holy goost. She ſhall bringe forthe a ſone/ and thou ſhalt call his name Jeſus. For he ſhall ſave his people from their ſynnes.

All thys was done to fulfill that which was ſpoken of the lorde be the prophet ſaynge: Beholde a mayde ſhall be with chylde/ and ſhall bringe forthe a ſonne/ and they ſhall call his name Emanuel/ which is as moche to ſaye be interpretacion/ as God with vs.

Joſeph as ſone as he awoke out of ſlepe/ did as the angell off the lorde bade hym/ and toke hys wyfe vnto hym/ and knewe her not tyll ſhe had brought forth her fyrſt ſone/ and called hys name Jeſus.

The Second Chapter.

When Jeſus was borne in Bethleem a toune of Jury/ in the tyme of kynge Herode. Beholde/ there cam wyſe men from the eſt to Jeruſalem ſaynge: where is he that is borne kynge of the Jues: we have ſene his ſtarre in the eſt/ and are come to worſhip hym.

Herode the kynge/ after he had herde thys/ was troubled/ and all Jeruſalem with hym/ and he ſent for all the chefe preſtes and ſcribes off the people/ and demaunded off them where Chriſt ſhulde be borne. They ſayde vnto hym: in Bethleē a toune of Jury. For thus it is writ-
ten be the prophet: And thou Bethleē in the lo-

nde of Jury/ shalt not be the leest as perteynīge to the prices of iuda. For out of the shal cōe a captaine/ whych shall govern my people israhel.

Then Herod prevely called the wyse mē/ and dyligently ēquyred of them/ the tyme of the starre that appered. And sent them to bethleem saynge: when ye be come thyder searche dyligentily for the childe. And whē ye have foūde hym brige me worde/ that y maye come and worshippe hym also. When they had herde the kynge/ they departed/ ād lo the starre whych they sawe ī the este went before them/ vntyll it cam and stod over the place where the chylde was. When they sawe the starre/ they were marveylously gladd/ And entred in to the house/ and foūd the childe with Mary hys mother/ and kneled doune and worshipped hym/ and opened there treaseurs/ ād offred vnto hym gyftes/ gold/ franckynsence/ ād myr. And after they were warned in ther slepe/ that they shulde not go a geyne to Herod/ they retourēd ī to ther awē coūtre another way.

After that they were departed/ lo the angell of the lorde apered to Joseph in his slepe saynge Aryse and take the childe and his mother/ and flye in to Egipte/ and abyde there tyll y brynge the worde. For Herod wyll seke the chylde to destroye hym. Then he arose/ and toke the chylde and his mother by night/ and departed in to Egipte/ and was there vnto the deeth of Herod/ to fulfill that which was spoken of the lorde/ by the prophet/ which sayeth: out of Egipte have y called my sonne.

Then Herod perceavynge that he was mooc-

ſed off the wyſe men/ was excedynge wroth/ and ſent forth and ſlue all the chyldren that were in bethlem/ and in all the coſtes there of/ as many as were two yere olde and vnder/ accordynge to the tyme which he had diligently ſearched oute of the wyſe men.

Thē was fulfilled that which was ſpoken be the prophet Jeremi/ ſaynge: On the hilles was a voyce herde/ mournynge/ wepynge/ and greate lamentacion. Rachel wepynge for her chyldren/ and wolde nott be comforted because they were not.

Whē Herode was dced/ Lo an angell off the lorde apered vnto Joſeph in egipte ſaynge: aryſe and take the chylde and his mother/ and go into the londe of Iſrahel. For they are deed which ſought the chyldes deeth. Thē he aroſe vp/ and toke the chylde and his mother/ and cā into the londe of Iſrahel. But whē he herde that Archelaus did raygne in Jury/ in the roume off hys father Herode/ he was afrayde to goo thether/ notwithſtondynge after he was warned in hys ſlepe/ he tourned aſyde into the parties off galile/ and went and dwelt in a cite called Nazareth/ to fulfill that which was ſpoken be the prophetes: He ſhal be called of Nazareth.

The Thirde Chapter.

In thoſe deves Jhon the baptiſter cam and preached in the wildernes off iury ſaynge: Repet/ the kyngdō of heven is at honde. This is he of whom it is ſpoken be the prophet Eſay/

which ſayeth: The voyce off a cryer in wyldernes/prepare the lordes way/and make hys pathes ſtrayght.

This Jhō had hys garment off camels heer/and a gerdell off a ſkyñe aboute his loynes. Hys meate was locuſtes/ād wylde hony. Then went oute to hym Jeruſalem/and all Jury/and all the regiō roundeaboute Jordan/ād were baptiſed of hym in Jordan/knoledging their ſyñes.

When he ſawe many off the phariſes and off the ſaduces come to hys baptim/he ſayde vnto them: O generacion of vipers/who hath taught you to ſle from the vēgeaūce to come? bryng forth therefore the frutes belongynge to repentaūce. And ſe that ye ons thynke not to ſaye in your ſelves/we have Abrahā to oure father. For I ſaye vnto you/that God is able off theſe ſtones/to rayſe vp dyldren vnto Abrahā. Eve nowe is the ax put vnto the rote of the trees: ſoo that every tree which bryngeth not ffor the goode frute/ſhalbe hewē downe/and caſt into the fyre.

I Baptiſe you in water in tokē of repentaūce/but he that cōeth after me/is myghtier then I: whoſe ſhues I ām not worthy to bere. he ſhal baptiſe you with the holy goſt/ād with fyre/which hath alſo his fān his hōd/and will pourge his flooze/ād gadze the wheet into his garner/and will burne the chaffe with ever laſtynge fyre.

Then cam Jeſus from Galile vnto Jordan/to Jhon/ffor to be baptiſed off hym. But Jhon ffor bade hym/ſaynge: I ought to be baptyſed off the: and commeſt thou to me? Jeſus anſwered and ſayde to hym: Lett hyt be ſo nowe.

For thus hit becōmeth vnto fulfyll all righte-
wesnes. Then he ſuffred hym. And Jeſus as ſo-
neas he was baptiſed/ cam ſtraycht out of the
water: And lo heven was opē vnto hym: and he
ſawe the ſpirite of god deſcēde lyke a dove/ and
lyght vppon hym. And lo there cam a voice frō
heven ſayng: thys ys my deare ſone in whom is
my delyte.

The fourthe Chapter.

Then was Jeſus ledd awaye of the ſpirite in
to a deſert/ to be tempted of the devyll. And wh-
en he had faſted fourtye dayes and fourtye nyght
tes/ att the laſt he was anhungred. Then came
vnto hym the tempter/ and ſayde: yff thou be
the ſonne of god/ comm̄de that theſe ſtones be
made bred. He anſwered and ſayde: yt is wrytt-
ten/ man ſhall nott lyve only by breede/ But by
every worde that procedeth out off the mouth
off god.

Then the devyll tooke hym vpp in to the holy
cite/ and ſet hym on a pynacle of the tēple/ and
ſayd vnto hym: yf thou be the ſonne of god/ caſt
thy ſylfe doune. For hit ys wrytten/ he ſhall ge-
ve his angels charge over the/ and with there hā
des they ſhall ſtey the vpp/ that thou daſhe not
thy fote agaynſt a ſtone. Jeſus ſayde to hym/
hit ys wrytt̄ alſo: thou ſhalt not tempte thy lor
de god.

The devyll tooke hym vp agayne and ledde hym
in to an exceadynge hye mountayne/ and ſhewed
hym all the kyngdomes of the worlde/ and the be

auty of them/ and sayde vnto hym: all these will I geve the/ iff thou wilt faull doune and worship me. Thē sayde Jesus vnto hym. Avoyd Satan. For it is written/ Thou shalt worshyp thy Lorde God/ and hym only shalt thou serve.

Then the Dyvell left hym/ and lo/ the angels cam and ministred vnto hym.

When Jesus had herde that Jhō was takē/ he departed into Galile/ and left Nazareth/ ād went and dwelte in Capernaum/ which is a cite apon the see/ in the coostes off Zabulō and Neptalim/ to ffulfill that whiche was spokē be Esay the prophet/ saynge: Beholde the lōde of Zabulō ād Neptalim/ the waye of the see beyōde Jordan/ Galile off the Gentyls/ the people whiche sat in derck nes/ sawe greate lyght: And to them which sate in the region and shadowe off deeth/ lyght is spronge.

From that tyme Jesus began to preache/ ād to say: repēt/ for the kingdōm of hevē is at hōde.

As Jesus walked by the see off Galile/ he sawe two brethrē: Simō which was called Peter/ ād Andrew his brother/ castynge a neet into the see (for they were fisshers) ād he sayde vnto thē: folowe me/ and I will make you fisshers of men. And they strayght waye lefte there nettes/ and folowed hym.

And he went forthe from thence/ and sawe other twoo brethren/ James the soñe of Zebede/ and Jhō his brother in the shippe/ with Zebede their father/ mendynge their nettes/ and called them. And they with out taryinge lefte the shyp and their father and folowed hym.

And Jesus went aboute all Galile/ teachyng
yn their synagoges/ and preachynge the gospell
of the kyngdom/ and healinge all maner of sick-
nes/ and all maner dyseases amonge the people.
And hys ffame spreed abroode through oute all
Siria. And they brought vnto hym all sicke peo-
ple/ that were taken with diverse diseases and
gripigs/ and the that were possessed with devils/
and those which were lunatyke/ and those that
had the palsey/ And he healed them. And there
folowed hym a greate nombre off people/ from
Galile/ and from the ten cites/ and from Jeru-
salem/ and from Jury/ and from the regions that
lye beyonde Jordan.

The .V. Chapter.

When he sawe the people/ he went vp into
a mountayne/ and when he was set/ his
disciples cam vnto hym/ and he opened his mo-
ught/ and taught them saynge: Blessed are the
poore in spirite: for theirs is the kyngdom off he-
ven. Blessed are they that morne: for they shal-
be comforted. Blessed are the meke: for they shall
inherett the erth. Blessed are they which honger
and thurst for righteweisnes: for they shalbe fil-
led. Blessed are the mercifull: for they shall ob-
teyne mercy. Blessed are the pure i herte: for th-
ey shall se God. Blessed are the mayntayners of
peace: for they shalbe called the chyldre of God.
Blessed are they which suffre persecucion for ri-
ghteweisnes sake: for theirs ys the kyngdom off
heven. Blessed are ye when me shall revyle you/

and persecute you/and shall falsly say all manner of yvell sayinges agaynst you ffor my sake. Reioyce and be glad/for greate is youre rewarde in heven. For so persecuted they the prophets which were before youre dayes.

Ye are the salt of the erthe. but and if the salt be once vnsavery/what can be salted therwith? It is thence forthe goode for nothynge/but to be cast oute at the doores/and that men treade it vnder fete. Ye are the light of the worlde. A cite that is set on an hill cannot be hid/neither do men lyght a candell and put it vnder a busshell/but on a candelstick/and it lighteth all them which are in the house. Sothat youre light so shyne before men/that they maye se youre good workes/and glorify youre father which is in heven.

Ye shall not thynke that I am come to disanull the lawe/or the prophets. no I am nott come to disanull them/but to fulfyll them. For truely I saye vnto you/till hevē and erth perisshe/one iott/or one tytle of the lawe shall not scape/tyll all be fulfilled.

Whosoever breaketh one of these leest commaundementes/and shall teache men so/he shalbe called the leest in the kyngdom off heven. But whosoever shall observe and teache them/that persone shalbe called greate in the kyngdom off heven.

For I saye vnto you/except youre righteousnes excede/the righteousnes off the scribes and phariseis/ye cannot entre into the kyngdome off heven.

Ye have herde howe it was sayd vnto them off the olde tyme. Thou shalt not kyll. Whosoever

ſhall kyll/ſhalbe in daunger of iudgement. But I ſay vnto you/whoſoeuer is angre with hys brother/ſhalbe in daungre off iudgement. Whoſoeuer ſhall ſaye vnto hys brother racha/ſhalbe in daunger off a coũſell. But whoſoeuer ſhall saye vnto his brother thou fole/ſhabe in daunger off hell fyre. Therfore when thou offereſt thy gyfte att the altre/and there remembreſt that thy brother hath eny thynge agaynſt the: leve there thyne offrynge before the altre/ād go thy waye firſt and reconcile thy ſilfe to thy brother/and thē come and offre thy gyfte.

Agre with thine aduerſary at once/whyles thou arte in the waye with hym/leſt thine aduerſary delyure the to the iudge/and the iudge delyure the to the miſter/ād thē thou becaſt ſ to prieſon. I ſay vnto the verely: thou ſhalt not cōe out thence till thou have payed the vtmoſt farthinge.

Ye have herde howe yt was ſayde to them off oldetyme/Thou ſhalt nott committ adboutrie. But I ſay vnto you/that whoſoeuer eyeth a wyfe/luſtynge after her/hathe committed adboutrie with her alredy in his hert.

Wherfore yf thy right eye offende the/plucke hym out ād caſte him from the. Better hit is for the that one of thy mēbres periſſhe then that thy whole body ſhuld be caſte in tho hell. Alſo yf thy right honde offend the/cut hym off ād caſte hym from the. Better byt ys that one off thy membres periſſhe/then that all thy body ſhulde/be caſte in to hell.

It ys ſayd/whoſoeuer put awaye his wyfe/let hym geve her a teſtymony all of her devorce/

ment. But I ſay vnto you: whoſoever put a-
ways hys wyfe (except hyt be for fornication)
cauſeth her to breake matrimony. And whoſoe-
ver maryeth her that is diuorſed / breketh wed-
locke.

Agayne ye have herde howe it was ſayd to thē
off olde tyme / thou ſhalt not forſwere thy ſilfe /
but ſhalt perfarme thyne othe to God. But I
ſay vnto you ſwere not at all: nether by hevē for
hit ys goddes ſeate: nor yet by the erth / ffor it ys
hys fote ſtole: Nother by Ieruſalem / ffor hit ys
the cite of the grete kynge: nether ſhalt thou ſwe-
are by thy heed / be cauſe thou cāſt not make one
heer whyte / or blacke: But your cōmunicacion
ſhalbe / ye / ye: nay nay. For what ſoever is mo-
re then that / cometh off yvell.

Ye have herde howe it ys ſayd / an eye for an
eye: a tothe for a tothe. But I ſaye vnto you / th-
at ye withſtond not wronge: But yf a mā geve
the a blowe on thy right cheke / tourne to him the
othre. And yff eny man will ſue the at the lawe /
and take thy coote from the / lett hym have thy
clooke alſo. And whoſo ever wyll compell the to
goo a myle / goo wyth him twayne. Geve to him
that areth. āde from hī that wolde borowe tourn-
ne not awaye.

Ye have herde howe it is ſayde: thou ſhalt lo-
ve thyne neighbour / and hate thine enemy. But
y ſaye vnto you / love youre enemies. Bleſſe them
that courſſe you. Do good to them that hate you /
prayeffor them which doo you wronge / and per-
ſecute you / that ye maye be the chyldren of youre
hevenly father: ffor he maketh his ſunne to ary-

se/ on the yvell/ and ō the good/ and sendeth his reyne ō the iuste ād on the iniuste. For yf ye shall love thē/ which love you: what rewarde shall ye have? Doo not the publicans even so? And if ye be frendly to youre brethren onli: what singuler thynge doo ye? Doo nott the publicās lyke wyse? Ye shall therfore be perfecte/ even as youre hevenly father is perfecte.

The .vj. Chapter.

TAke hede to youre almes. That ye geve it not in the syght of men. to the intent that ye wolde be sene off them. Or els ye gett no rewarde off youre father in heven. When soever therfore thou gevest thine almes/ thou shalt not make a trōpet to be blowē before the/ as theypocrites do in the synagogf and in the stretf/ ffor to be preysed off men/ Verily I say vnto you/ they have there rewarde. But when thou doest thine almes/ let not thy lyfte hond knowe/ what thy righte hand doth/ that thyne almes may be secret/ ād thy father which seith ī secret shall rewarde the opēly.

And when thou prayest/ thou shalt nott be as theypocryt fare. For they love to stond ād praye in the synagoggf/ and in corners of the stretf/ because they wolde be sene of men. Vereley I saye vnto you/ they have there rewarde. But when thou prayest/ entre into thy chamber/ and shutt thy dore to the/ and praye to thy father which ys in secrete: ād thy father which seith ī secret/ shal rewarde the openly.

But when ye praye/ bable not moche/ as the

gentyls do: for they thincke that they shal be herde/ ffor there moche bablyngꝰ sake. Be ye not lyke them there fore. For youre father knoweth wher of ye have neade/ be for eye axe off him. After thys maner there fore praye ye.

O oure father which arte in heven/ halowed be thy name. Let thy kyngdō come. Thy wyll be fulfilled/ as well in erth/ as hit ys in heven. Geve vs this daye oure dayly breade. And forgeve vs oure treaspases/ evē as we forgeve thē which treaspas vs. Leede vs not into temptacion. but delyvre vs ffrom yvell/ Amen. For ād yff ye shall forgeve other men there treaspases/ youre father ī hevē shal also forgeve you. but ād ye wyll not forgeve men there trespases/ no more shall youre father forgeve youre treaspases.

Moreovre when ye faste/ be not sad as the ypocrytꝰ are. For they diffigure there faces/ that hit myght apere vnto men that they faste. Verely y say vnto you/ they have there rewarde. But thou/ whē thou fastest/ añoynte thyne heed/ ād washe thy face/ that it apperenott vnto men howe that thou fastest: but vnto thy father which is in secrete. and thy father wpich seith in secret/ shall rewarde the openly.

Gaddre not treasure together on erth/ where rust ād mothes corrupte/ and where theves breake through and steale. But gaddre ye treasure to gedder in heven/ where nether rust/ nor mothes corupe. ād wher theves nether breake vp/ nor yet steale. For wheare soevet youre treasure ys/ there are youre hertes also.

The light off thy body is thyne eye. Wherfore

If thyne eye be single/ all thy body ys full of light
But ād if thyne eye be wycked/ thē is all thy body
full of derckness. Where fore yf the light that is ī
the be derckness: howe greate ys that derckness?

No man can serve two masters. For other he
shall hate the one/ ād love the other: or els he sh-
all lene the one/ ād despise the other. Ye cā nott
serve God and māmon. There fore I saye vnto
you/ be not carefull for youre lyfe/ what ye shall
eate/ or what ye shall dryncke/ nor yet for youre
boddy/ what raymēt ye shall weare. Ys not the
lyfe more worth then meate? and the boddy mo-
re off value then rayment? Beholde the foules
of the aier: for they sowe not/ neder reepe/ nor yet
cary into the barnes/ and yett youre hevenly fa-
ther fedeth then. Are ye not better then they?

Whiche off you (though he toke tought there
fore) coulde put one cubit vnto his stature? And
why care ye then for raymēt? Beholde the lyles
off the felde/ howe thy growe/ They labour not
nether spyn/ And yet for all that I saie vnto you
that even Solomon in all his royalte/ was nott
arayed lyke vnto one of these. Wherfore yf God
so clothe the grasse/ which ys to daye in the felde
and to morowe shalbe cast ito the fournace: sh-
all he not moche more do the same vnto you/ o ye
off lytle fayth?

Ther fore take no thought saynge: what shall
we eate/ or what shall we dryncke/ or where wi-
th shall we be clothed (Aftre all these thyngs se-
ke the gētyls) For youre hevēly father knoweth
that ye have neade off all these thyngs. But ra-
ther seke ye fyrst the kyngdom off heven/ and the

rightewesnes ther of / and all these thyngs shal-
be ministred vnto you.
Care not therfore for the daye foloynge. For the
daye foloynge shall care ffor yt sylfe. Eche dayes
troubleys sufficient for the same silfe day.

The Vij. Chapter.

IVdge not lest ye be iudged. For as ye iudge
so shall ye be iudged. And with what mesur
ve mete / with the same shall it be mesurd to you
agayne. Why seist thou a moote in thy brothers
eye / ād perceuest not the beame that ys yn thyne
awne eye. Or why sayest thou to thy brother: su-
ffre me to plucke oute a moote oute off thyne eye /
and behold a beame is in thyne awne eye. Ypo-
cryte / first cast oute the beame oute of thyne aw-
ne eye / and then shalte thou se clearly to plucke
oute the moote oute off thy brothers eye.

Geve not that which is holy to doggs / nether
cast ye youre pearles before swyne / lest they tre-
ade them vnder their fete / and the other tourne
agayne and all to rent you.

Axe and it shalbe geven you. Seke and ye sh-
all fynd / Knocke ād it shalbe opened vnto you.
For whosoever axeth receaveth / and he that se-
keth fyndeth / and to hym that knocketh / it shal-
be opened. ys there eny mā amōg you which wo-
lde proffer his soñe a stone if he axed him breed?
or if he axed fysshe / wolde he proffer hyme a ser-
pent? Yff ye then whiche are evyll / cann geve to
youre chyldren good gyftes: howe moche moore
shall youre father which ys in heven / geve good
thynges to them that axe off hym?

Therfore what ſoever ye wolde that mē ſhulde do to you/even ſo do ye to thē. This ys the lawe and the prophettſ.

Enter in at the ſtrayte gate: ffor wyde is the the gate/and broade ys the waye that leadeth to deſtruccion: and many there be which goo in there att. For ſtrayte is the yate/and nar owe is the waye which leadeth vnto lyfe: and fewe there be that fynde it.

Beware off falce prophettſ/which come to you in ſhepes clothynge/but inwardly they are ravenynge wolves. Ye ſhall knowe them by their frutes. Do men gadder grapes off thornes? or figges of bryres? Even ſoo every good tree/bryngethe forthe good frute. Butt a corrupte tree/bryngethe forthe evyll frute. A good tree cānott bryngе forthe bad frute: nor yett a bad tree can bryngе forthe good frute. Every tree that bryngethe not forthe good frute/ſhalbe hewē doune/and caſt into the fyre. Wherfore by there frutes ye ſhall knowe them. Not all they that ſay vnto me/Maſter/Maſter/ſhall enter into the kyngdom off heven: but he that fulfilleth my fathers will which ys in heven. Many will saye to me in that daye/Maſter/Maſter/have we nott in thy name propheſied? And in thy name have we not caſt oute devyls? And in thy name have we nott done many miracles. And then will I knowlege vnto them/that I never knewe them. Departe from me/ye workers of iniquite.

Whoſoever heareth off me theſe ſaynges/and doeth the ſame/I will lyken hyme vnto a wyſe man which bylt his houſſe on a rocke: and

abondance off rayne descended / and the studdes cā / ād the wynddes blewe / ād bett vppō that same housse / ād it was not over throwen because it was grounded on the rocke. And whosoever heareth of me these saīgs / ād doth not the same / shalbe lykened vnto a folysh mā / which bilt his housse apon the sonde / and abundaunce of rayne descēded / and the studdes cam / and the wynddes blewe / and beet vppon that housse / ād it was over throwen / and great was the fall off it.

And it cam to passe / that whē Jesus hadended these sayngs / the peple were astōnied at his doctryne. For he taught them as one hevynge power / and not as the scribes.

The. viij. Chapter.

When Jesus was come downe from the mountayne / moch people folowed him. And lo / there cam a lepre / and worsheped him saynge: Master / if thou wylt / thou canst make me clene. He putt forthe his hōd and touched hī saynge: I wyll be clene / and immediatly his leprosy was clēsed. And Jesus said vnto him. Se thou tell no man / but go and shewe thysilf to the preste and offer the gyfte / that Moses commaūded to be offred / in witnes to them.

Whē Jesus was ētred in to Capernaum / there cam vnto him a certayne Cēturion / besechyng him and saynge: Master my servaunt lyeth sicke att home off the palsye / ād is grevously payned. And Jesus sayd vnto him: I wyll come and cure him. The Centurion āswered and saide: Syr I am not worthy that thou shuldest com vnder

the rofe of my houſe/ but ſpeake the worde only
&d my ſeruaũt ſhalbe healed. For y alſo my ſelfe
am a man vndee power/ &d haue ſowdeers vn-
dre me/&d y ſaye to one/go/and he goeth: &d to
anothre/come/&d he cometh: &d to my ſeruaũt/
do this/and he doeth it. Whē Jeſus herde theſe
ſayngs: he marveyled/and ſaid to thē that folo-
wed hī: Verely y ſay vnto you/ I haue not fou-
de ſo great fayth: no/not in Iſraell. I ſay ther-
fore vnto you/that many ſhall come frō theeeſt
and weeſt/&d ſhall reſt with Abraham/Iſaac
and Jacob/in the kyngdō of hevē: and the chil-
dren of the kingdom ſhalbe caſt out in to the vt-
moſt derckneſs/there ſhalbe wepinge and gna-
ſſhing of tethe. Thē Jeſus ſaid vnto the Centu-
rion/ go thy waye/and as thou haſt beleued ſo
be it vnto the. And his ſeruaũt was healed that
ſame houre. And Jeſus went into Peters hou-
ſſe/and ſawe his wyves mother lyinge ſicke of a
fevre/and he touched her hande/ and the fevre
leeft her: &d ſhe aroſe/and miniſtred vnto them.

Whē the evē was come they brought vnto hī
many that were poſſeſſed with devyll ſ/ And he
caſt out the ſpirites with a worde/ &d healed all
that were ſicke/ to fulfill that whiche was ſpokē
by Eſay the prophet ſainge: He toke on him oure
infirmytes/and bare oure ſickneſſes.

Whē Jeſus ſawe moche people about hī/ he
cōmaũded to go over the water. And there cā a
ſcribe &d ſaid vnto him: maſter/ I woll folowe
the whyther ſumever thou goeſt. And Jeſus ſa-
id vnto hī: the foxes haue holes/and the bryd of
of the aier haue neſtes/ but he ſonne of the man

hath not where to leye his heade: Another that was one of hys disciples seyd vnto him: master suffre me fyrst to go and burye my father. But Jesus said vnto him: folowe me/ and let the dede burie their dede.

And he entred in to a shyppe/ and his disciples folowed him/ And lo there arose a greate stormē in the see/ in somoche/ that the shippe was hyd with waves/ and he was aslepe. And his disciples came vnto him/ and awocke hym/ sayinge: master/ save vs/ we perishe. And he said vnto them: why are ye fearfull/ o ye endewed with lytell faithe? Then he arose/ and rebuked the wynds and the see/ and there folowed a greate calme. And men marveyled and said: what man is this/ that both the wynds and see obey hym?

And when he was come to the other syde/ in to the countre off the gergesēa/ there met him two possessed of devyll s/ which came out off the graves/ and were out off measure fearce/ so that no man myght go by that waye. And lo they cryed out sayinge: O Jesu the sonne off God/ what have we to do with the? art thou come hyther to torment us before the tyme be come? There was a good waye off from them a greate heerd of swyne fedinge. Then the devyll s besought him saynge: if thou cast vs out/ suffre vs to go oure waye into the heerd of swyne. And he said vnto them: go youre wayes. Then went they out/ and departed into the heerd of swyne. And lo/ all the heerd of swyne was caryed with violence hedlinge into the see/ and perished in the water. Then the heerdmen fleed and went their wayes into the cite/

and tolde every thinge/and what had fortuned vnto then that were possessed of the devyls. And lo/ all the cite cam out/ād met Jesus. And whē they sawe him they besought him/ to departe out off there costis.

The iv. Chapter.

AND he entred ito the shippe: and passed over and cam ito his awne cite. And lo/ they brought vnto him a man sicke off the palsey/ lyinge in his bed. And when Jesus sawe there faith/ he said to the secke off the palsey: sonne be off good chere/ thy sinnes are forgeven the. And lo/ certeyne of the scribes said in them selves/ he blasphemeth. And when Jesus sawe there thoughtes/ he said: wher fore think ye evyll in youre hertis? Whether ys eyer to saye/ thi sinnes are forgeven the/ or to saye: aryse and walke? That ye maye knowe/ that the sonne of man hathe power to forgeve synnes in erth/ then sayd he vnto the sicke of the palsey: aryse/ take vppe thi beed/ and go home to thyne housse. And he arose and departed to his housse. The people that sawe it/ marveylled and glorified God/ which had geven such e power to men.

And as Jesus passed forth from thence/ he sawe a man sytt at the receyte off custume named Matheu/ and said to him: folowe me. And he arose and folowed him. And hit cā to passe/ that att Jesus sat at meate in his housse. And lo/ many publicans and synners/ cam and satt downe also with Jesus/ and his disciples.

Whē the pharyses had perceaved that/ they

sayd vnto hys disciples: Why eateth youre master with publicans and synners? When Jesus herde that/ he sayde vnto them: The wholeneade not the visicion/ but they thatt are sicke. Goo and learne/ what that meaneth: I have pleasure in mercy/ and not in offeryngе. For I am not come to call the rightewes/ but the sinners to repentaunce.

Then cam the desciples of Jhonto hym saynge/ why do we and the farises fast ofte: but thy disciples fast not? And Jesus sayde vnto them: Can the weddynge chyldren morne as longe as the bridegrom is with them? The tym will come when the brydgrome shalbe tacken awaye from them/ and then shall they faste. Noo man pece than olde garment with a pece off newe clothe. For then tacketh he away the pece agayne from the garment/ and the rentys made worsse. Nother do men put newe wyne into olde vessels/ for thē the vessels breake/ ād the wyne runneth oute and the uessels peryshe. But they powre newe wyne into newe vessels/ ād so are both saved togedder.

Whyls he thus spake vnto them/ Lo there cā a certayne ruler/ and worshipped hyme saynge: my doghter is deed all redy/ but com and lay thy honde on her/ ād she shall live. And Jesus arose and folowed hym with hys disciples. And beholde/ a woman which was diseased with an issue of bloud xij yeres/ cam behynde hym and toched the hem off hys vesture. For she sayd in her silfe: yff I maye toche but even his vesture only/ I shal be safe. Jesus tourned hym about/ ād be-

holde her sayinge: Doughter be off goode comfor-
te/ thy fayth hath made the safe. And she was
made wholeeven that same houre.

And when Jesus cam into the rulers house
and sawe the mistrels/ and the people wonder-
inge/ he sayde vnto them: Get you hence/ for the
mayde is not dead/ but slepeth. And they leughe
hym to scorne. As sone as the people wer put fo-
rth a doues/ he went in and tok her by the hond/
and the mayde arose. And this was noysed thr-
ough out all the londe.

And as Jesus departed thence/ two blynde
men folowed hym cryinge and sayinge: O thou so-
nne of David/ have mercy on vs. And when he
was come into the house/ the blynd cam to hym
And Jesus sayde vnto them: Beleve ye that I
am able to do thys? They sayde vnto hym: ye
master. Then touched he their eyes/ sayinge: ac-
ordynge to youre fayth/ be it vnto you. And their
eyes wer opened. And he chaurged them sayinge:
See that no man knowe of it. But they as sone as
they were departed/ spred abroade hys name
through oute all the londe.

As they went out/ beholde/ they brought to
hym a dom man possessed of a devyll. And as so-
ne as the devyll was cast oute/ the dome spake.
And the people merveled/ sayinge: it never so
appered in Israhel. But the pharises sayde: he
casteth oute devyls/ by the power of the chefe de-
vyll.

And Jesus went about all the cites and townes/
teachynge in their synagoges and preachyng the
gospell off the kyngdom. And healinge all maner

sicknes and desease amōge the people. But whē he sawe the people/ he had pite on thē/ be cause they were pined awaye/ and scattered abroade even as shepe/ havynge no shepheerd.
Thē sayde he to hys disciples: the hervest is greate/ but the laborers ar seawe. Wherfore praye the harvest loede/ to sende forthe labourers into hys harvest.

The x. Chapter.

AND he called his xij disciples vnto him/ ād gave them power over all vnclene sprites/ to cast them oute/ and to heale all maner of sicknesses/ and all maner off deseases.

The names of the xij apostles are these. The fyrst/ Simon wkich ys called Peter: and Andrew his brother. James the sonne off Zebede/ ād Jhon his brother. Philip ād Bartlemew. Thomas and Mathew the publican. James the sonne off Alphe and Lebbeus/ otherwyse called Taddeus. Simon off cane/ aud Judas Iscarioth/ which also betrayed hym.

These xij sent Jesus/ and cōmaunded thē saynge: Goo nott into the wayes thatt leade to the gentyls/ and into the cites off the samaritans ēter ye nott: But go rather to the lost shepe off the housse of israhel. go ād preach sayng: that the kyngdom off heven ys at hande. Heale the sicke/ clense the lepers/ rayse the deed/ caste oute the devils. Frely ye have receved/ frely geve agayne/ Posses nott golde/ nor silver/ nor brasse/ yn yo-

ure gerdels / nor yet ſcrip towardes your iorney
Nether two cotes / nether ſhues / nor yet a rod.
For the workman is worthy to have his meate.
Into whatſoever cite or toune ye ſhall com / en-
quyre who ys worthy yn it / and there abyde till
ye goo thence.

And whē ye come into a houſſe / grete the ſa-
me. And yff the houſſe be worthy / youre peace
ſhall come apon the ſame. But yf it be not wor-
thy / youre peace ſhall retourne to you agayne.
And whoſoever ſhall nott receave you / nor
will heare youre preachynge / when ye departe
oute off that houſſe / or that cite / ſhake of the du-
ſte of youre fete. Truely I ſay vnto you: it ſhal-
be eaſier for the londe off Sodoma / and Gomo-
ra / in the daye off iudgement / then for that cite.

Lo I ſende you forthe as ſhepe amonge wol-
ves. Be ye therfore wyſe as ſerpentes / and inno-
cent as doves. Beware off men / ffor they ſhall
deliver you vp to the counſeils / and ſhall ſcour-
ge you in there ſinagoggf. And ye ſhall be brou-
ght to the heed rulers and kynges for my ſake /
in witnes to them and to the gentyls.

But whēthey put you vp / take no thought
howe or what ye ſhall ſpeake / for yt ſhall be ge-
ven you / even in that ſame houre / what ye ſhall
ſaye. For it is not ye that ſpeke / but the ſprete of
your father which ſpeaketh in you. The brother
ſhall betraye the brother to deeth / and the father
the ſonne. And the chyldren ſhall aryſe agynſte
their fathers / and mothers: and ſhall put them
todeethe / and ye ſhall be hated off all men / ffor
my name. But whoſoever ſhall continew vnto

the ende/ shal be saved.

When they persecute you in wone cite/ flye in to another. I tell you for a treuth/ ye shal nott fynysshe all the cites of ist ahel/ tyll the sonne of man be come. The disciple ys nott above hys master: Nor yet the servaunt above his lorde. It is ynough for the disciple to be as hys master ys/ and that the servaunt be as his lorde ys. Yf they have called the lorde off the housse beelzebub: howe moche more shall they call them of his housholde so? feare them nott therefore.

There is no thinge so close/ that shall not be openned/ and no thinge so hyd that shall not be knowen.

What I tell you in derckness/ that speake ye in lyght. And what ye heare in the eare that preache ye on the housse toppes.

And feare ye nott them which kyll the body/ and be nott able to kyll the soule. But rather feare him/ which is able to destroye bothe soule and body in hell. Are nott two sparowes solde for a farthinge? And none of them dothe lyght on the grounde/ without youre father. And nowe are all the heers of youre heedf numbred. Feare ye not therfore/ ye are off more value/ then many sparrowes.

Who soever therfore knowlegeth me before men/ him will I knowledge before my father in heven. But who so ever shall denye me before me/ him will I also denye before my father which ys in heven.

Thynke not/ that y am come to sende peace in to the erth. I cam nott to sendpeace/ but a swearde. For y am come to sett a man att varyaunce

agaynst hys father/ and the doughter agaynst her mother/ & the doughter in lawe agaynst her mother in lawe: And a mannes foes shalbe/ they of his owne housholde.

He that lovith hys father/ or mother more then me/ is not worthy of me. And he that loveth his sonne/ or doughter more then me/ is not mete for me. And he that taketh not his crosse and followeth me/ is not mete for me. He that fyndeth his lyfe/ shall lose it: and he that losith hys lyfe for my sake/ shall fynde it.

He that receavith you/ receavith me: and he that receavith me/ receavith him that sent me. He that receavith a prophet in the name of a prophet/ shall receave a prophets rewarde. And he that receavith a righteous man in the name of a righteous man/ shall receave the reward of a righteous man. And whosoever shall geve vnto won of these lytle wonnes to drinke/ a cuppe of colde water only/ in the name of a disciple: I tell you of a trueth/ he shall not lose his rewarde.

The. xj. Chapter.

AND it cam to passe when Jesus had ended his precepts vnto his disciples/ he departed thence/ to preache and teache in there cites.

When Jhon herde in prison the workes of christ/ he sent two of his disciples & sayde vnto him. Arte thou he that shall come: or shall we looke for another. Jesus answered and sayde vnto them. Go and shewe Jhon what ye heare and see. The blinde se/ the halt go/ the lyppers are cleansed: The deef heare/ the ded

are reysed vp ageine/ and the gospell is preache-
de to the povre. And happy is he that is noott
burte by me.

Even as they departed/ Jesus began to spea-
ke vnto the people of Jhon. What went ye for to
se in the wyldernes? went ye out to se a rede wa-
veringe with the wynde? oder vhat went ye out
for to se? went ye to se a man clothed in soofte ra-
yment? Beholde/ they that weare soofte clothig
are in kynges howses. Butt what went ye oute
for to se? went ye outt to se a prophet? Ye I saye
vnto you/ and more then a prophet. For this is
he off whom it is wrytten. Beholde/ I sende my
messenger before thy face/ which shall prepare
thy waye before the.

Verely y saye vnto you/ a monge the chyldren
off women arose there not a gretter then Jhon
baptist. Not with stondinge he that ys lesse ī the
kyngdom off heven/ ys gretter then he. Frō the
tyme off Jhon baptist hytherto/ the kyngdom of
heven suffreth violence/ and they that make vy-
olence pull it vnto them. For all the prophetꝭ/ z
the lawe prophesyed vnto to tyme of Jhon. Also
yf ye wyll receave it/ thys ys Helyas/ which sh-
uld come. He that hath eares to heare/ let hi here

But wheare vnto shall y lyken this generaci-
on? it ys lyke vnto chyldren/ which syt in the mar-
kett/ and call vnto therefelowes/ and saye: we
have pyped vnto you/ and ye have not daunsed
We have morned vnto you/ and ye have not so-
rowd. For Jhon cam nether eatynge nor drīki-
ge/ and they saye he hath the devyll. The sonne
of man came atynge ād drinkinge/ and they sa-

ye/ be holde a gluttō/ ād a drynker of wyne/ and
afrend vnto publicans/ and synners. And wys-
domeys iustified offher chyldren.

Thē begā he to vpbraid the cites/ ī which mo
st of his miracles were dō/ because they did not
repēt. Wo be to the Chorasin. Wo be to the Bet-
zaida: for if the miracles which wer shewd ī you
had bene done in tiyre ād sidon they had repen-
ted lōge agō ī sack cloth ād asshes. Neverthelesse
y say to you: it shall be esier for Tyre ⁊ Sidon at
the day of iudgmēt/ thē for you. And thou Cape-
rnaū which art lift vp vnto hevē/ shalt be thrust
doune to hell. ffor if the miracles which have be-
ne done ī the/ had bene shewed ī Zodō: they had
remayned to this daye. Neverthelesse I say vn-
to you: it shall be easiar for Zodō ī the day of iud-
gemēt/ thē for the. Thē Jesus answered ād sayd
I prayse the o father lorde of heven ād erth/ be-
cause thou hast hid these thyngs frō the wyse ād
prudēt. ād hast opened thē vnto babes/ even so
father for so it pleased the. All thyngs are geven
vnto me of my father. And no man knoweth the
sōne/ but the father. nether knoweth eny mā the
father/ save the sōne/ ād he to whome the sonne
will open hym.

Come vnto me all ye that labour/ ād ar ladē/
ry will ese you. Take my yoke ō you ⁊ lerne of me
for yā meke ād loly in herte: and ye shall fynd ese
vnto youre soules. For my yoke is easy/ and my
burden is light.

The xij. Chapter.

IN that tyme wēt Jesus ō the sabot day thor
ow the corn ād his disciples wer āhōgred/

and began to plucke the eares off coorne/ and to eate. When the pharises had sene that/ they sayde vnto hi: Behold thy disciples do that which is not lawfull to do apon the saboth day. He sayde vnto them: Have ye nott reed whatt David did/ when he was anhoungered/ and they also which were with hym? Howe he entred into the housse of God/ and ate the halowed loves/ whiche wer not lawfull ffor hym to eate/ nether ffor them which were with hym: but ōly for the prestes. Or have ye not reed in the lawe/ howe that the prestes in the temple breake the saboth daye and yet are blamlesse? But I saye vnto you: thar here is one greater thē the temple. Whet fore if ye had wist what this saynge meneth: I requyre mercy/ and not sacrifice. ye wold never have condēned inocentes. For the sōne off man is lord even off the saboth daye.

And he departed thence/ and went into their Sinagogge/ and beholde there was a mā/ whiche had his hande dryed vp. And they axed hym saynge: Ys yt lawfull to heale apon the saboth daye? because they myght acuse him. And he sayde vnto them: whycheys he amonge you/ iff he had a shepe fallen into a pitt ō the saboth daye/ thot wolde not take hym and lyft hym out? And howe moche ys a man better then a shepe? Wherfore it ys lefull to do a good dede on the saboth daye. Then sayde he to the man: stretch forth thy hand/ and he stretched it forthe/ ād yt was agayne made even as whole as the other.

Thē the faryses went forthe/ ād toke counsell agaynst hym/ howe they myght destroye hym.

Whē Jesus knewe that/ he departed thence/ ād moche people folowed him/ ād he healed thē all. and charged them/ that they shulde not make hī knowē/ to fulfyll that which was spokē by Esay the prophet/ which sayeth: Beholde my sonne/ whom I have chosen/ my derlinge/ i whom my soule hath had delite. I wyll put my sprete on him/ ād he shall shewe iudgemēt to te gētyls. He shall not stryve/ he shall not crye/ nether shall eny man heare hys voyce in te stretes/ a brosed rede/ shall he not breacke/ and flaxe that begynneth to burne he shall not quenche/ tyll he sende forth iudgement vnto victory/ and in hys name shall the gentyls truste.

Thē was brought to hym/ wō possessed with a devyll wh̄ych was both blynde and dom. and he healed him/ i so moch that he which was blynd ād dom/ both spake ād sawe. And all the people were amased/ ād sayde: Is not this the sōne of david? Whē the pharises herde that/ they sayde: he dryveth the devyls no nother wise oute but by the helppe off belsebub the chefe of the devylls.

But Jesus knewe there thoughtes/ ād sayde to them. Every kyngdom devided with in it sylfe shalbe desolate. Nether shall eny cite or housholde devyded apenst it sylfe/ contynue. So if satā cast out satā/ thē ys he devyded ayēst him sylfe. Howe shall then hys kyngdō endure? Also if y by the helppe of belzebub cast out devyls: by whose helppe do youre childrē cast them out? therfore thei shalbe youre iudges: But if I cast out the devyls by the sprete of god: then ys the kyngdom of god come on you?

C

Other howe can a man enter into a mighty
manes houſſe/ and violently take awaye his go-
des: excepte he fyrſt bynde the ſtronge man/ and
then ſpoyle hys houſſe. He that tys not with me
ys agaynſt me. And he that gaddereth not with
me ſcattereth abrode. Wherfore I ſay vnto you
all maner off ſynne and blaſphemy ſhalbe forge-
ven vnto me/ but the blaſphemy againſt the holy
goost/ ſhall not be forgeven vnto me. And whoſo-
ever ſpeaketh a worde agaynſt the ſone off man/
it ſhalbe forgeven him. but whoſoever ſpeaketh
agaynſt the holy goost/ yt ſhall not be forgeven
hym: no/ nether in this worlde/ nether in the wor-
lde to come.

Other make the tree good/ and his frute good
alſo: or els make the the tree evyll/ and his frute
evyll alſo. For the tree ys knowen by hys frute.
O generacion of vipers/ howe can ye ſaye well/
when ye youre ſelves are evyll? For of the aboun-
dance of the hert/ the mouthe ſpeaketh. A good
man oute of the good treaſure of hys hert/ bryn-
geth forth good thynges. And an evyll man out
off his evyll treaſure/ bryngeth forth evyll thin-
ges. But I ſay vnto you/ that of every vdell wo-
rde/ that men ſhall have ſpoken: they ſhall geve
a countes at the daye off iudgement. For by thy
wordes thou ſhalt be iuſtifyed: and by thy wordes
thou ſhalt be condemned.

Then anſwered certayne off the ſcribes and
off the phariſes ſaynge: Maſter/ we wolde fay-
ne ſe a ſygne of the. He anſwered them ſaynge: the
evyll and advoutrous generacion ſeketh a ſigne/
but there ſhall no ſigne be geven to the/ but the

ſigne of the prophete ionas. for as ionas was
thre days ād thre nyghtes i the whales belly: ſo
ſhall the ſōne of mā be thre days ād thre nyghtes
i the hert of the erth. The mē of nini vite ſhall riſe
at the day of iudgement with this nacion/ād co-
demne thē. For they repēted at the preachynge
of Jonas. ād behold/ a greater then Jonos ps
here. The quene of the ſouth ſhall ryſe at the day
of iudgement with this generacio ād ſhall con-
demne thē: for ſhe cam from the vtmoſt parti-
es of the worlde/ to heare the wiſdome of Solo-
mon/ād behold heare is a greater thē Solomō.

Whē the vnclene ſpirete is gone out of a man/
he walketh throughout dry places/ ſekīg reeſt
and fydeth none. Thē he ſayeth: I will retourne
ageyne into my houſſe/ frō whence I cam oute.
And whē he is come/ he fyndeth the houſſe emp-
ty and ſwepte/ and garniſſhed. Thē he goeth his
waye/ ād taketh ſevē ſpiretes worſſe thē hym ſil-
fe/ and ſo entre they in and dwell there. And the
ende of that man is worſſe then the begīnnyng.
Evē ſo ſhall it be to this froward nacion.

Whill he yet talked to the people: behold hys
mod ād his brethrē ſtode without the dorf/ deſy-
tīg to ſpeake with hī. Thē wō ſayd vnto hī: be-
hold thy mod ād thy brethrē ſtōd without/ deſi-
ge ā ſwered ād ſayd (rige to ſpeke with the.
to him that tolde hī: Who is my mother? or who
are my brethrē? And he ſtretched forth his hond
over his diſciples ād ſayd: behold my mother ād
my brethrē. For whoſoever fulfilleth my fathe-
rs will which is in heven/ he is my brother/ my
ſiſter/ and my mother.

The Gospell.

The.xiij. Chapter.

The ſame daye wēt Jeſus out off the houſſe/ and ſat by the ſee ſyde/ and moch people reſorted vnto hi/ ſo gretly that he wēt and ſat in a ſhyppe/ and all the people ſtode on the ſhoore. And he ſpake many thynge to them in ſimilitudes/ ſayinge: Beholde/ the ſower went forth to ſowe/ And as he ſowed/ ſome fell by the wayes ſyde/ and the fowlle cam/ and devoured it vppe. Some fell apō ſtony groūde where it had not moche erth/ and a non it ſprōge vppe/ becauſe it had no depht off erth: and when the ſun was vppe/ hitt cauth heet/ and for lake off rotynge wydred away. Some fell amōge thornes/ and the thornes aroſe and chooked it. Parte fell in goode grūde/ and brought forth good frute: ſome an hūdred fold/ ſome fifty fold/ ſome thyrty folde. Whoſo ever hath eares to heare/ let him heare.

And hys diſciples cā/ and ſayde to him: Why ſpeakeſt thou to them in parables? he anſwered and ſayde vnto them: Vnto you is geven vnto you to knowe the ſecretes off the kyngdom of hevē/ but to thē it is not gevē. For whoſumever hath to hi ſhall hit be gevē: and he ſhall have aboūdance. But whoſoever hath not: frō hi ſhal be takyn away even that ſame that he hath. Therfore ſpeake y to thē in ſimilitudes. For though they ſe/ they ſe not: and hearinge they heare not: neither vnderſtonde. And in thē ys fulfylled the prophecy of Eſay/ which propheſi ſayth: with youre eares ye ſhall heare and ſhall not vnderſtōde/ and with youre eyes ye ſhall ſe/ and ſhall not perceave. For

this peoples hert ys wexed grosse. And their eares were dull of herynge/ and their eyes have they closed/ lest they shulde se with their eyes/ and heare with their eares/ and shuld vnderstode with their hert/ and shulde tourne/ that y myght heale them.

But blessed are youre eyes/ for they se/ and youre eares/ for they heare. Verely y say vnto you/ that many prophets and perfaicte me̅ have desired to se tho thingf which ye se/ and have not sene the̅: and to heare tho thigf which ye heare/ and have not herde the̅. Heare ye therfore the similitude off the sower. When a man heareth the worde of the kingdo̅/ and vnderstode̅th it not/ there cometh the evyll ma̅/ and catcheth awaye that which was sowne in hys hert. And thys is he which was sowne by the waye syde. But he that was sowne in the stony grude ys he/ which heareth the worde of God/ and anon with ioye receaveth itt/ yet hath he no rotte in him selfe/ And therefore he dureth but a season: for as sone as tribulation or persecucion arryseth because of the worde/ by and by he falleth. He that was sowne amonge thornes/ ys he that heareth the worde off God/ But the care off this worlde/ And the disayt fulnes off ryches choke the worde/ And so ys he made vnfrutfull. He which is sowne in the good grou̅de/ ys he that heareth the worde and vnderstondeth it/ which also bereth frute/ and bringeth forth/ some a hundred folde/ some fyfty folde/ and some thyrty folde.

Another similitude put he forth/ vnto them sayinge: The kyngdom off heven ys lyke vnto a man which sowed good seede in his felde. But

whyll men ſhlepte/ther cam his foo/ and ſowed tares amonge the wheate/ and went his waye: Whē the blade was ſprōge vp and had brought forth frute/ thē appered the tares also. The ſervaunts cam to the houſeholder/ and ſayde vnto him: Syr ſowedeſt not thou good ſeed i thy cloſſe/ from whence then hath it tares? He ſayde to them/ thē evious man hath done this. Then the ſervaunts ſayde vnto hym: wylt thou then that we go and gader it? and he ſayde/ nay/ leſt whyll ye go about to wede out the tares/ ye pluck vp alſo with them the wheate by the rotis: let both the growe to gether tyll harveſt come/ and in time of harveſt/ I wyll ſaye vnto my repers/ gader ye fyrſt the tares/ and bynd them in ſheves to be brēt: but gadther the wheete i to my barne.

Another parable he putt forthe vnto them ſayinge. The kyngdō of hevē ys lyke vnto a grayne of muſtard ſeede/ whych a man taketh and ſoweth in his felde/ whych ys the leeſt of all ſeedes. But when it is growne/ it is the greateſt amōge herbes/ and is a tree: ſo that the brydes of the aier come/ and bylde in te braunches of it.

Another ſimilitude ſayde he to them. The kyngdom of heven ys lyke vnto levē which a woman toke and hyd in iij peckes off meele/ tyll all was levended.

All theſe thynge ſpake Jeſus vnto the people by ſimilitude/ and without ſimilitude ſpake he nothinge to them/ to fulfyll that which was ſpoke by the prophet ſayinge: I wyll opē my mouth in ſimilitude/ and wyll ſpeake forth thinge whych have bene kepte ſecrete from the begynnynge off

the worlde.

Then sent Jesus the people awaye/ and cam to house/ ād hys disciples cam vnto him/ sayinge: declare vnto vs the similitude of the tares off the selde: Then answered he and sayde to them. He that soweth the good seed/ ys the sōne of mā/ the selde ys the worlde. The childzen off the kyngdom are the good seed. The evyll mans childzē are the tares. But the enemy which soweth thē/ is the devill. The harvest is the end of the world and the repers be the angels. For even as the tares are gadzed/ and brent in the fyre: so shall it be in the ende off this worlde. The sonne off man shall send forth his āgels/ and they shall gadther out off his kyngdom all things that do hurte/ and all thē which do iniquite/ and shall cast thē into a furnes of fyre. There shalbe waylynge ad gnasshyng off teth. Thē shall the iustemē shyne as bryght as the sun in the kyngdom of their father. wosoever hath eares to heare/ let hi heare.

Agayne the kyngdom off heven is lyke vnto treasure hidde in the selde/ the which a mā founde and hidde it: and ffor ioy there of goeth and selleth all that he hath/ and byeth that selde.

Agayne the kyngdom off heven is lyke vnto a marchaūt/ sekynge after good pearles/ which when he had founde one precious pearle/ went and solde all that he had/ and bought it.

Agayne the kyngdom off heven is lyke vnto a neet cast in to the see/ that gadereth off all kynd of fysshes: which when it is full/ mē draawe to lōde/ and sitt and gadre the good in to their vessels ād cast the bad awaye. So shall it be at the ende of

the worlde. The angels shall come and sever the bad from the good/ and shall cast them into a furnes of fyre/ there shalbe waylinge and gnasshynge of teth.

Jesus sayde vnto them: have ye vnderstonde all these thyngs? they sayde/ yes lyr. The sayde he vnto them: Therfore every scribe which is conige vnto the kyngdō of heven/ is lyke an housholder/ which bryngeth forth/ out of hys treasure/ thyngs both newe and olde.

And hyt came to passe whē Jesus had fynnesshed these similitudes that he departed thence/ and came in to his awne countre/ and taught in their synagoggs/ in so moche that they were astunyed and sayde: whence cā all thys wysdon and power vnto him? is not thys the carpēters sone? is not hys mother called mary? and hys brethre be called/ James and Joses and Symon and Judas? and are not hys systers all here with vs? Whēce hath he all these thyngs? And they were hurte by him. Then Jesus sayde vnto them: there is no prophet with out honoure/ save i hys awne cosūtre/ and amōge his awne kynne. And he dyd not many myracles there/ for there vnbeleves sake.

The. viiij. Chapter.

AT that tyme Herod the tetrarcha herde off the fame of Jesu/ and sayde vnto his servauntes: This is Jhon baptist. he is risen agayne from deeth/ and therfore hys power ys so greate. For Herod toke Jhon and bounde hym/ and put hym in prison for Herodias sake/ hys brother philips wyfe. For Jhon sayde vnto hym: hit

ys not lawfull for the to have her. And when he
wold have put hym to deeth / he feared the peo-
ple / because they counted hym as a prophet.
When Herods birth daye was come / the do-
ughter off Herodias daunsed before them / and
pleased Herod. Wherfor he promysed with an
oth / that he wolde geve her what soever she wo-
lde axe. And she beinge informed of her mother
before / sayde geve me here Jhon baptistes heed i
a platter. And the kynge sorowed: nevertheles
for his othes sake / and for their sakes which sate
also att the table / he comaunded yt to be geven
her. And sent and behedded Jhō in the preson /
and his heed was brought in a platter and gevē
to the damsell / and she brought it to her mother.
And his disciples cam and toke vp his body / ād
buryed it. and went and tolde Jesus.
When Jesus had herde that / he departed th-
ence by shippe into a desert place out of the way.
And when the people had herde therof / they fo-
lowed hi a fote out of there cites. And Jesus wet
forth and sawe moche people: and his herte by-
de melte vppon them / and he healed off thē tho-
se that were sicke. Whēevē was come / his disci-
ples cām to hi sayinge. This ys a desert place / and
the daye is spent / let the people departe that they
maye go into the tounes / and bey thē vytayll.
But Jesus sayde vnto them: They have no nea-
de to go awaye: Geve ye them to eate. Thē sayde
they vnto hi: we have here but .v. loves and two
fysshes. He saide: bringe thē hyther to me. And
he comaūded the people to sytt downe ō the grasse
And toke the .v. loves / and the .ij. fysshes ād lok-

ed vp to heven and bleſſed/and brake and gave the loves to his diſciples/and the diſciples gave them to the people. And they all ate/and were ſuffiſed. And they gadered vp of the gobbetſ that remained/xij basketſ full. They that ate were in nōbre about v. M. mē/beſyde wemē and childrē.

And straight way Jeſus made his diſciples enter into a ſhippe/and to goo over before him/whill he ſent the peple away. And as ſone as he had ſent the peple away/he went vp into a moūtayne alone to praye. And whē nyght was come he was there hym ſilf alone. and the ſhippe was in the middes of the ſee/and was toſt with waves/for it was a contrary wynde. In the fourth watche of the nyght Jeſus cam vnto the walkynge on the ſee: and when hys diſciples ſawe hī walkynge on the ſee/they were amaſed/ſayinge: it is ſome ſpirite/and cryed out for feare. And streyght waye Jeſus ſpake vnto them ſaynge: be of good cheare/it is y/be not afrayed.

Peter anſwered/and ſayde: maſter/and thou be he/bidde me come vnto the on the water. and he ſayde come. And whē Peter was come doune out of the ſhyppe/he walked on the water/to goo to Jeſus. But when he ſawe a myghty wide/he was afrayed. And as he began to ſynke/he cryed ſayinge: maſter ſave me. And immediatly Jeſus ſtretched forth his honde/and caught him/and ſaide to hym: O thou of lytell fayth: wherfore diddeſt thou doute? And as ſone as they were come i to the ſhippe/the winde ceaſſed. Thē they that were in the ſhyppe cā and worſhypped him/ſayinge: of a truth thou arte the ſonne off God.

And when they were come over/ they wēt i to the lōde of genazareth. And whē the mē of that place had knowlege of hi/ they sent out i to all that countre rounde about/ ād brought vnto him all that were sicke/ ād besought him/ that they myght touche the border of hys vesture only. And as many as touched hym/ were made safe.

The xv. Chapter.

Thē cam to Jesus: scrybes and pharises frō Jerusalem/ sayinge: why do thy disciples trāsgresse the tradicios of the seniours? for they wesshe not there hondes/ whē they eate breed: He answered/ and sayde vnto them: why do ye also transgresse the cōmaundmēt of god/ thorowe youre tradicios? for god cōmaūded/ sayinge: honoure thy father ād mother/ ād he that speaketh evyll ayenst hys father or mother/ shall suffer deeth. But ye saie/ every mā shall saie to his father or mother: whatsoever thyng I offer/ that same doeth profyt the/ ād so shal he not honoure hys father ād mother. And thus have ye made/ that the cōmaundment of god is with out effecte/ thorough youre tradicios. Ypocrytes wel prophesied off you/ Esay sayinge: This people draweth nie vnto me with there mouthes/ ād honoureth me with their lippes/ yet their hert is farre frō me: but i vaine thei worshippe me teachige doctrine/ which is nothig but mēs precepts.

And he called the people vnto hi/ and sayde to them: heare and vnderstōde. That which goeth i to the mougth/ defyleth not a mā: but that which cōmeth out of the mougth/ defyleth the man.

The Gospell.

Then cam his disciples/ ād sayde vnto hym: perceavest thou/ howe that the pharyses are offended hearinge thys saynge? He answered/ ād sayde: all plantes which my hevēly father hath nott planted/ shalbe plucked vppe by the rotes. Lett them alone/ they be the blynde ledders of the blynde. If the blynde leede the blide/ boothe shall fall in to the dyche.

Thē answered Peter and sayd to him: declare vnto vs thys parable. Then sayde Jesus: are ye yett with outē vnderstōdinge? perceave ye not/ that whatsoever goeth in at the mouth/ descendeth doune in to the bely/ ād ys cast out in to the draught? Butt those thingꝭ which procede out of the mought come from the herte/ and they dyffyle a mā. For out of the herte come evyll thoughtꝭ/ murder/ breakyng of wedlocke/ whordō/ theefte/ falce witnesberynge/ blasphemy. These are the thingꝭ which defyle a man. But to eate with vnwesshen hondes/ desyleth nott a man.

And Jesus went thence/ ād departed in to the costꝭ of tire ād sidon. And beholde a womā which was a cananyte cam out of the same coostꝭ/ and cryed vnto him/ saynge: have mercy on me lorde the sonne off Dauid/ my doughter is pytiously vexed with a devyll. And he gave her never a worde to answer. Then cam to him his disciples/ and besought him sayinge: sende her awaye/ for she foloeth vs cryinge. He answered/ and sayde: I am not sent/ but vnto the loost shepe of the housse of israhel. Thē she cam ād worshypped him/ sayinge: master sucker me: He answered and saide: it is not good/ to take the chil-

drēs breed/ ād to cast it to whelps. She answe-
red and saide: it is truthe/ neverthe lesse the wh-
elppes eate of the crōmes/ which fall from there
masters table. Then Jesus answered and sayde
vnto her. O woman greate ys thy fayth/ be hit
to the/ even as thou desyrest. And her doughter
was made whole even at that same tyme.

Thē Jesus went awaye from thence/ ād cam
nye vnto the see of galyle/ and went vppe in to a
mountayne/ ād sat doune there. And moche peo-
ple cam vnto hym havige with them/ halt/ bli-
de/ dom̄/ maymed/ ād other many: ād cast them
doune at Jesus fete. And he healed them/ in so
moche that the people wōdred/ to se the dom̄ spe-
ake/ the maymed whole/ the halt to go/ and the
blide to se. and they glorifyed the god of israhel.

Jhesus called his disciples to him and saide:
I have compassion on the people/ because they
have contynued with me nowe iij dayes/ ād ha-
ve nothinge to eate: and I wyll not let them de-
parte fastinge/ leste they perisshe i the waye. and
his disciples sayd vnto him: whēce shuld we get
so moche breed i the wyldernes/ as shulde suffy-
se so greate a multitude? and Jesus sayde vnto
thē: howe many loves have ye? and they seyde:
seven and a feawe fysshes. And he cōmaunded
the people to syt doune on the grounde. And toke
the seven loves/ and the fysshes and gave than-
ks/ and brake them/ and gave to hys disciples/
ād his disciples gave thē to the people. And they
all ate/ and were suffysed. And they toke vppe of
the broken meate that was lefte vij baskets full.
They that ate were iiij M men/ besyde wemen

and chyldren. And he sent awaye the people/ and toke shyppe and came into the parties of Magdala:

The. xvj. Chapter.

Then came to hym the pharises with the sadducees also/ and dyd tempte hym/ desyringe that he wold shewe them some signe from heven. He answered and sayde vnto them: At even ye saye/ we shall have fayre wedder. and that because the skyes reed: in the morninge/ ye saye/ to daye shalbe foule wedder/ and that because the skyes troubelous and reed. O ye hypocrytes/ ye can discerne the fassion of the skye: and can ye not discerne the sygnes of the tymes? The froward nacion/ and advoutrous/ seketh a sygne/ there shall none other sygne be geven vnto the/ but the sygne of the prophet Jonas. So left he the and departed.

And whe his disciples were come to the other side of the water/ they had forgotten to take bredes with them. The Jesus sayd vnto them: Take hede and beware of the leven of the pharises/ and of the sadduces. They thought among them selves sayinge: we have brought no breed with vs. Whe Jesus vnderstode that/ he sayd vnto the. O ye of lytell fayth/ why are youre mindes cumbred because ye have brought no breed? Do ye not yet perceave/ nether remember those v loves of the v M men/ and how many baskettes toke ye vp? Nether the vij loves/ whe there were vij M: and how many baskettes toke ye vppe? Why perceave ye not the/ that y spake not vnto you of breed/ whe I sayde/ beware of the

leve of the pharises and of the saduces: The vn-
derstode they/ howe that he bad not them bewa-
re of the leve of bread: butt of the doctryne of the
pharises/ and of the saduces.

Whe Jesus ca in to the coostes of the cite which
is called cesarea philippi/ he axed hys disciples
sayinge: whom do me saye that I the sone of ma
am? They saide/ some saye that thou arte Jho
baptist/ som: helyas/ some Jeremias/ or wo of
the prophetes. He seyde vnto them: but who saye
ye that I am? Symon Peter answered/ ad saye
de: Thou arte Crist the sonne of the livynge god.
And Jesus answered and sayde to him: happy
arte thou Simon the sonne of Jonas/ for flesbe
and bloud have nott opened vnto the that/ butt
my father which is i heve. And I saye also vnto
the/ that thou arte Peter. And apon this roocke
I wyll bylde my congregacio. And the gates off
hell shall nott prevayle a geynst it. And I wyll
yeve vnto the/ the keyes of the kyngo of heven/
ad what soever thou byndest vppo erth/ yt shall
be bounde in heven. and what soever thou low-
sest on erthe/ yt shalbe lowsed in heven.

The he charged his disciples/ that they shul-
de tell no ma/ that he was Jesus Christ. From
that tyme forth/ Jesus bega to shewe vnto hys
disciples/ howe that he must go vnto Jerusale/
ad suffer manythigs of the seniors/ ad of the hye
prestes/ ad of the scribes/ ad must be killed/ and
ryse agayne the thirde daye. Peter toke hi a side/
ad bega to rebuke hym sayinge: master fa ver thy
sylfe/ this shall not come vnto the. The tourned
he aboute/ ad sayde vnto Peter: go after me Sa-
tan/ thou offendest me/ because thou perceavest

vott godly thyngs: but worldly thyngs.

Jesus then sayde to hys disciples. Yf eny mā wyll folowe me/ leet hym forsake hym sylfe/ and take hys crosse and folowe me. For who soever wyll save hys lyfe/ shall loose yt. And who soever shall loose hys lyfe for my sake/ shall fynde yt. What shall hit proffet a man/ yf he shulde wyn all the whoole worlde: so he loose hys owne soule? Or els what shall a man geve to redeme hys soule agayne with all? For the sone off man shall come in the glory of hys father/ with hys angels/ and thē shall he rewarde every man accordinge to hys dedes. Verely I saye vnto you/ some there be a monge thē that here stonde/ whych shall nott taste of deeth/ tyll they shall have sene the sonne of man come in hys kyngdom.

The .vij. Chapter.

And after vj dayes Jhesus toke Peter and James and Jhon hys brother/ and broughte them vppe to an hye mountayne out of the waye/ and was transfygured before them. and hys face dyd shyne as the sun/ and hys clothes were as whyte as the light. And beholde there appered vnto thē Moses and Helyas talkinge with him. Then answered Peter/ and sayde to Jesus: master here is good beinge for vs. Yff thou wylt/ leet vs make here iij tabernacles/ one for the/ and one for Moses/ and one for Helias. Whyll he yet spake/ beholde a bright cloude shadowed them. and lo a voice out of the cloude sayde: This is my deare sonne/ in whom I delite/ heare hym. And when the disciples harde

that/ they fell flatt on there faces/ and were soo ze afrayed. And Jesus cam and touched them/ and sayde: aryse and be not afrayed. Then lyfte they vppe their eyes/ and sawe no man/ but Jesus only.

And as they cam doune from the mountayne/ he charged them sayinge: se that ye shewe thys vysion to no man/ tyll the sonne of man be ryssen ageyne from deeth. And hys disciples axed of him/ sayinge: Why then saye the scribes/ that Helias muste fyrst come? Jesus answered/ and sayd vnto them: Helias shall fyrst come/ and restoze all thyngs. And I saye vnto you that helias is come alredy/ and they knewe hym nott: but have done vnto him whatsoever they lusted. In lyke wyse shall also the sone of man suffre of them Then hys disciples perceaved that he spake vnto them of Jhon baptist.

And when they were come to the people/ there cam to hym a certayne man/ and kneled dolle to hym sayngc: Master have mercy on my sonne/ ffor he is frantick: and is soze vexed. And oft tymes falleth into the fyre/ and oft into the water. And I brought him to thy disciples/ and they coulde not heale him. Jesus answered and sayde: O generacion faythles and croked: howe longe shall I be with you? how longe shall I suffre you? bryng him hidder to me. And Jhesus rebuked the devyll/ and he cam out. And the child was healed even that same houre.

Then came hys disciples secretly and sayde: Why could not we cast hi out? Jesus sayd vnto them: Because of youre vnbelefe. For I saye ve-

ryly vnto you: yff ye had faythe as a grayne off
mustard seed / ye shuld saye vnto this mountaye-
ne remeve hence to yonder place / and he shulde
remeve: Nether shuld eny thynge be vnpossyble
for you to do. but this kynde goeth not oute but
by prayer and fastynge.

Whill they passed the tyme I galile / Jesus sa-
yde vnto them: the sonne off man shalbe betray-
ed into the hondes off me / & they shall kill hym
and the thyrd daye he shall ryse agayne. And the-
y sorowed greatly.

When they were come to Capernaum: They
that were wont to gadre poll money / came to Pe-
ter and sayde: Doth youre master paye tribute?
He sayd: ye. And when he was come into the ho-
usse / Jesus spake fyrst to hym / sayng: What thy-
nkest thou Simon? of whome do the kyngs off
the erth take tribute / or poll money? of their chyl-
dren / or of straungers? Peter sayde vnto hyme:
of straungers. Then sayd Jesus vnto hym agai-
ne: Then are the chyldren fre. Neverthelesse / lest
we shulde offende them: goo to the see and cast in
thyne angle / and take the fysshe that fyrst come-
th vp: and when thou hast opened his mouthe /
thou shalt fynde a pece of twelve pens / that take
and paye for me and the.

The xviij. Chapter.

The same tyme the disciples came vnto Jesus
sayng: who is the greatest in the kyngdom
off heven? Jesus called a chylde vnto hym / and
set hym in the middes of them / and sayde: Verely
I saye vnto you: except ye turne / and become as

childrē/ye cānot ēter into the kyngdom off hevē. whosoever therfore shall submit him silfe as this chylde/ he is the greatest ī the kyngdom of heven. And whosoever receaveth suche a chylde in my name/ receaveth me. But whosoever offend won of these lytell wons/ which belevein me: yt were better for hym/ that a millstone were hanged aboute his necke/ and that he were drouned in the depth of the see. Wo be vnto the world because of evill occasions. Hit is necessary that evyll occasions be geven/ neverthelesse woo be to that mā/ by whom evyll occasion cōmeth. Wherefore yff thy honde or thy fote geve the an occasion of evyll: cut hym of and cast hym frō the. Hit is better for the to enter into lyfe halt or maymed/ rather then thou shuldeste havynge two hondes/ or two fete/ be cast into everlastyng fyre. And yf also thyne eye offende the/ plucke him oute and caste hym from the. It is better for the to enter into lyfe with one eye/ then havyug two eyes to be cast into hell fyre.

Se that ye despise not won of these litell wons For I saye vnto you/ that tin heven their angels behold the face of my fader/ which ys ī heven. Ye ād the sōne of mā is come to save that which is lost. How thynke ye? Yf a mā had an hōdred shepe/ ād one of thē shuld goo astray/ will he not leve nynty ād nyne ī the moūtains/ ād go ad seke that wō which is gone astray? if it happē that he fynd hī/ veryly I say vnto you: he reioyseth more of that shepe/ then of the nynty ād nyne which wēt not astray. Evē so hit is nott the wyll of youre father in heuen/ that won off this lytell wons shulde perishe.

Moreover yf thy brother trespas ayenst the. Go and tell hym his faute betwene hym and the alone. Yf he heare the/ thou hast wonne thy brother: but yf he heare the not/ then take with the wo or two/ that in the mouth of two or three witnesses/ all saynge maye stonde. Yf he heare not the/ tell hit vnto the congregacion: yf he heare not the congregacion/ take him as an hethen man/ and as a publican. Verely I say vnto you whatsoever ye bynde on erth/ shalbe bounde in heven. And whatsoever ye lose on erth/ shalbe losed in heven.

Agayn I say vnto you that if two off you shall agree in erth in eny maner thinge whatsoever they shall desyre: hit shalbe geven them of my father which is in heven. For where two or three are gadered togedder in my name/ there am I in the mydd'st off them.

Then cam Peter to hym/ and sayde: master/ howe oft shall my brother trespas ageynst me/ and I shall forgeve hym: shall I forgeve hym seven tymes? Jesus sayd vnto hym: I saye nott vnto the seven tymes: but seventy tymes seven tymes. Therefore is the kyngdom off heven lykened vnto a certayne kynge/ which wolde take a comptt of his servaunts/ and when he had begune to recken/ won was browght vnto hym/ whiche ought hym ten thousande talentts: but when he had nought to paye/ the lord commaunded him to be solde/ and his wyfe/ and his childre: and all that he had/ and payment to be made. The servaunt fell doune and besought hym sainge: Syr Reve me respyte/ and I will paye hit every whit. The had the lorde pitie on the servaunt/ and

lowsed hym/ and forgave hym the dett.

The same servaunt went out and founde wone off his felowes/ which ought hym an hundred pence. And leyed hōdf on hym/ and toke hym by the threote/ saige: paye that thou owest. And his felowe fell doune/ and besought hym/ saynge: have pacience with me/ and I wyll paye the all/ And he wollde not/ but wēt and cast hym into preson/ tyll he shulde paye the dett. When his other felowes sawe what was done/ they were very sory and cam and tolde vnto there lorde all that had happened. Then the lorde called hi/ ād sayde vnto hym. O evyll servaūt/ y forgave the all that dett/ because thou praydest me: Was it not mete also/ that thou shuldest have had compassion on thy folow/ evē as y had pitie on the? ād his lorde was wrooth/ and delyvered hym to the ioylors/ tyll he shulde paye all that was due to hym. So lyke wyse shall youre hevenly father do vnto you/ yf ye wyll nott forgeve with youre hertt/ eache wō to his brother there treaspases.

The xix. Chapter.

And it folowed when Jesus had fynysshed those sayings/ he gat hym frō Galile/ and cam in to the coostf off iewry beyonde Jordan/ and moche people folowed hym/ and he healed thē theare. Then cam vnto hym the pharises to tempte hym/ and sayde to hym: Ys hit lawfull for a man to put a waye his wyfe for all manner off causes? He answered/ and sayde vnto them Ha veye not redde howe that he which made mā at the begynnynge/ made thē man and woman?

and ſaide for thys thige / ſhall a man leve father
&d mother / &d cleve vnto his wyfe / &d they twayne ſhalbe wō fleſſe. Wherfore nowe are they not
twayne / but wō fleſhe. Let not mā therefore put
a ſunde / that which god hath cuppled to gedder.
Thē ſayde they to hym: why did Moſes cōmaunde to geve vnto her a teſtimoniall of diworſemēt
and to put hera waye? He ſaide vnto them: Moſes becauſe of the hardnes of youre hertt ſuffred
you to put awaye youre wyfes: But from the begynnynge hit was nott ſo. I ſaye therefore vnto
you / whoſoever putteth awaye his wyfe (except
hit be for fornicacīō) and maryeth another / breaked wedlocke. and whoſoēver marieth her which
is diworſed / doeth commytadoutry.

Then ſpake his diſciples to hym: yff the matter be ſo betwene mā and wyfe / thē is it not good
to mary. He ſayde vnto them: all men can not awaye with that ſaynge: but they to whō it is geve. There are chaſte / which were ſo borne out of
the mothers belly. And there are chaſte / which
be made of mē. And there be chaſte / which have
made them ſelves chaſte for the kyngdom off hevens ſake. He that can take it lett hym take it.

Then were brought to hym yonge chyldren /
that he ſhulde put his hondes on them and praye
And his diſciples rebuked thē. Jeſus ſayde vnto them: ſuffre the chyldren / and forbid them not
to come to me / ffor vnto ſuche belongeth the kigdom off heven. And when he had put his hondes
on them / he departed thence. And beholde wonca / &d ſayde vnto hym: good maſter / what good
thige ſhall Ido / that I maye have eternal lyfe?
He ſayde vnto hi: why calleſt thou me good? the-

reis none good but won/ ād that it god. But ād thou wilt entre i to lyfe/ kepe the cōmaundmēts. He sayde: Which? And Jesus sayde: thou shalt not kyll. thou shalt not breake wedlocke. Thou shalt not steale: thou shalt nott beare false witnes. honoure thy father ād mother. ād thou shalt love thyne neighbour as thy sylfe: the yonge man sayde vnto him: I have observed all these thingf from my youth/ what have y more to do? Jesus sayde vnto him: yf thou wylt be perfecte/ goo ād sell that thou hast/ ād geve it to the povre/ ād thou shalt have treasure i hevē/ ād come and folowe me. When the yonge mā herde that sayinge/ he went a waye mourninge. For he had greate possessions.

Jesus sayde the vnto his disciples: Verely I saye vnto you/ a ryche mā shall with difficulte enter into the kyngdom of hevē. And moreover I saye vn to you: it is easier for a camell to go through the eye of a nedle/ then for a ryche man to enter into the kingdom of heven. When his disciples herde that/ they were exceadingly amased/ sayinge: who then can be saved? Jesus behelde them/ ad saide vnto them: with men this is vnpossyble/ but with god all thingf are possyble.

Then answered Peter/ and saide to him: Behold we have forsaken all/ and have folowed the: what shall we have ther fore? Jesus sayde vnto them: verely I saye to you/ that ye which have folowed me in the seconde generacio(whē the sonne off man shal syt in the seate of his majeste) shall syt also vppō xij seatf/ and iudge the xij trybf off Jsrahel. And whosoever forsaketh housse/ or brethren/ or systers/ other father/ or mother/ or wyfe/ or children/ or lyvelod/ for my

names ſake / the ſame ſhall receave an hundred folde / and ſhall inherit everlaſtynge lyfe. Many that are fyrſte ſhalbe laſte / and the laſte ſhalbe fyrſte.

The xx. Chapter.

For the kyngdom off heven ys lyke vnto an houſſholder / which went out erlyin the morninge to hyre labourers into hys vynyarde. And he agreede with the labourers for a peny a daye and ſent them into hys vynyarde. And he went out about the thyrde houre / and ſawe other ſtondynge ydell in the market place and ſayd vnto them: Go ye alſo into my vynyarde / and whatſoever is right / I will geve you. and they went there way. Agayne he went out about the ſyxte and nynthe houre / and dyd lyke wyſe. And he went out about the eleventhe houre and founde other ſtondynge ydell / And ſayde vnto them: Why ſtode ye here all the dayey dell? They ſayde vnto hym: becauſe no man hath hyred vs. He ſayde to them: go ye alſo into my vynyarde / and whatſoever ſhalbe right / that ſhall ye receave.

When even was come the lorde of the vynyarde ſayde vnto hys ſteward: call the labourers / and geve them their hyre / begynnyng at the laſte / tyll thou come to the fyrſte. And they which were hyred about the eleventhe houre / came and receaved every man a peny. Then cam the fyrſt / ſuppoſyng that they ſhulde receave more / and they lyke wyſe receaved every man a peny. And when they had receaved it / they grudged agaynſt the good man of the houſſe ſayng: Theſe

laſte have wrought but one houre / and thou haſt made them equall vnto vs which have born the burthen and heet of the daye.

He anſwered to one of them ſaynge: frende I do the no wrõnge. dyddeſte thou not agre with me for a penny? Take that which is thy duty / ād goo thy waye. I will geve vnto this laſt / as moche as to the. Is it not lawfull for me to do as me liſteth with myne awne? Is thyne eye evyll becauſe I am good? Soo the laſte ſhalbe fyrſte / and the fyrſte ſhalbe laſte. For many are called and feawe be choſen.

And Jeſus aſcended to Jeruſalem / and toke the xij diſciples aparte in the way / and ſayde to them: Loo we goo vp to Jeruſalem / ād the ſõne off man ſhalbe betrayed vnto the chef preſtes / and vnto the ſcrybes / and they ſhall condemne hym to deeth / and ſhall delivre hym to the gentils / to be mocked / to be ſcourged / and to be crucified. ād the third day he ſhall ryſe agayne.

Then cam to hym the the mother off Zebedeſ thildre with her ſõnes worſhippynge hi / ād deſyrynge a certayne thynge off hym. He ſayd vnto her: What wylt thou have / She ſayde vnto hym: Graũte that theſe my two ſõnes maye ſitt / one on thy right hond / and the other on thy liſte hond in thy kyngdom.

Jeſus anſwered and ſayd: Ye wot not whatt ye are. Are ye able to drynke off the cuppe that y ſhall drynke of. And to be baptiſed with the baptiſ that y ſhalbe baptiſed with / They ānſwred to hi: That we are. He ſayd vnto the: Ye ſhall drynke of my cupe / ād ſhalbe baptiſed with the ba-

pti that y shal be baptysed with: But to syt ō my ryght hōd/ād ō my lyft hōd/is not myne to yeve: but to thē for whō it is prepared of my father.

And when the ten herde this/they desdayned att the two brethren. But Jesus called thē vnto hym/and saide: Ye knowe/that the lord of the gentyls have dominacion over them/And they that are great/exercise power over thē. It shall not be so amonge you: But whosoever wyll be greate among you/let hym be youre minister/ād whosoed wilbe chefe/let hī be youre servaūt. Even as the sonne off man cam/not to be ministred vnto/butt to minister: and to geve his lyfe for the redempcion off many.

And as they departed frō Hierico/moche people folowed hym. And beholde two blynde mē syttinge by the way syde/when they herde/that Jesus passed by cryed sayinge: Master the sonne off David have mercy on vs. And the people rebuked thē/be cause they shulde holde there peace: But they cryed the moare/sayīge: have mercy on vs master which arte the sonne off David. Then Jesus stode styll/and called thē/and sayde: what will ye that y shall do to you? they said vnto hym: Master/that oure eyes maye be opened. Jesus pitied them/and touched there eyes. And immediatly theire eyes receved syght: And they folowed hym.

The.xxj.Chapter.

When they drewe nye vnto Jerusalē/and were come to Betphage/vnto moūte olivete/then sent Jesus two off his disciples/sa-

yinge to them: Go into the toune that lyeth over agaynste you/ ād anon ye shall fynde an asse bounde/ and her colte with her/ lose thē and bringe them vnto me. And if eny man saye ought vnto you/ saye ye that youre master hath neade off them/ and streyght waye he will let them go. All this was donne/ to fulfyll that which was spokē by the prophet/ sayinge: Tell ye the doughter of Sion: beholde thy kinge cōmeth vnto the meke/ sittinge vppō an asse and a colte/ the foole off an asse vsed to the yooke. The disciples went/ ād did as Jesus cōmaūded them/ and brought the asse and the colte/ and put on then there clothes/ and set him there on. Many of the people spreed theire garmētꝰ in the waie. other cut doune braunches from the trees/ and strawed them in the waye. Moreover the people that wēt before/ ād they also that cam aster cried sayinge: hosianna to the sōne of Davig. Blessed be he that cōmeth in the name of the lorde/ hosianna in the hyest.

And when he was come in to Jerusalem/ all the cite was moved/ sayinge: who ys this? And the people/ sayde: thys ys Jesus the prophet off nazareth a cite of galile. And Jesus went ī to the temple of god/ and caste out all thē that bought ād solde in the tēple/ ād overthrew the tables of the mony chaūgers/ ād the seatꝰ of thē that solde doves. And saide to thē: it is writtē/ mine housse shalbe called the housse off prayer/ butt ye have made it a deñ of theves. And the blinde and the halt cā to hym in the temple/ and he healed thē.

When the chefe prestꝰ and scribes sawe/ the marveylles thatt he dyd/ And the chyldren

cryinge in the temple and sayinge/ hosianna to
the sonne of David/ they desdayned/ and sayde
vnto hym: hearest thou what these saye? Jesus
sayde vnto them: have ye never redde/ off the
mouth off babes and suckelingꝭ thou haste or-
deyned prayse? And he lefte them/ and went out
of the cite vnto bethani/ ād passed the tyme there

In the mornynge as he returned in to the cite
ageyne/ he hungred/ and spyed a fygge tree ī the
waye/ and cam to it/ and founde nothinge there
on/ but leves only/ ād said to it/ never frute gro-
we ō the hēce forwardꝭ. And anō the fygge tree
wyddered awaye. And when his disciples sawe
that/ they marvelled sayinge: Howe sone is the
fygge tree wyddered awaye? Jesus āswered/ ād
sayde vnto them: Verely I saye vnto you/ yff ye
shall have fayth/ ād shall not dout/ ye shall nott
only do that which y have done to the fygge tree:
but also yf ye shall saye vnto this moutayne/ ta-
ke thy silfe awaye/ ād cast thy silfe ī to the see/ it
shalbe done. And what soever thīge ye shall axe
ī youre prayers (if ye beleve) ye shall receave hit

And when he was come into the temple/ the
chefe prestꝭ and the seniorꝭ of the people cā vnto
him as he was trachīge/ ād sayde: by what auc-
torite doest thou these thīgꝭ? and who gave the
this power? Jesus answered/ and sayde vnto
thē: I also wyll axe of you a certayne question/
which if ye asoyle me/ y in lyke wyse wyll tell you
by what auctorite I do these thīgꝭ. Whēce was
the baptī of Jhon? from heven/ or of men? And
they thought ī themselves/ sayinge: yf we shall
saye/ from hevē/ he wyll saye vnto vs: why dyd

ye not then beleve hym? but and iff we shall saye
of men then feare we the people. For all mē hel-
de Jhon as a prophet. And they answered Je-
sus/ and sayde: we cannot tell. He lyke wyse sayd
vnto them: nether tell I you by what auctorite y
do these thīgs. What saye ye to thys? a certayne
man had ij sones/ and cam to the elder sayinge:
go and worke to daye in my vyneyarde. He ans-
wered and sayd/ I wyll not: but afterwarde re-
pented and went. Thē cam he to the seconde/ ād
sayde lyke wyse/ and he answered and sayde; I
wyll syr: yet went he not. Wehdder of these ij ful
fylled there fathers wyll? And they sayde vnto
hym: the fyrst. Jesus sayde vnto them: verely I
saye vnto you/ that the publicans and the har-
lots shal come into the kyngdom off God before
you. For Jhon cā vnto you/ in the waye of righ-
te wesnes/ and ye beleved hym not. but the pub-
licans and the whoores beleved hym. But ye
(though ye sawe it) yet were not moved with re-
pentaunce/ that ye myght afterwarde have be-
Herkē another similitude. The (leved hym.
re was a certayne housohlder/ whych set a vyn-
eyarde/ and hedged it roūde obout/ and made a
wynpresse in it/ and bilt a tower/ and lett it out
to husbandmē/ and went in to a straunge coun-
tre. And whē the tyme of the frute drewe neare/
he sent his servauntes to the husbandmen/ to re-
ceave the frutes of it/ ād the husbandmē caught
his servauntes/ ād bet wō/ kylled another/ ād sto-
ned another. Againe he sent other servauntes moo
then the fyrst/ and they served them lyke wyse.
But last of all/ he sent vnto them hys awne son-

ne/ sayinge: they wyll feare my sonne. When the husbandmen sawe his sonne/ they sayde amonge them selves: Thys ys the heyre/ come on lett vs kyll hym/ and lett vs take hys inherytaũce to oure selves. And they caught hym and thrust hi out of the vyueyarde/ ãd shlewe him. When the lorde of the vyneyarde commeth: what wyll he do with those husbandmen? They sayde vnto hym: he will evyll destroye those evyll persons/ and wyll lett out hys vyneyarde vnto other husbandmẽ/ whych shall delyver hym his frute att tymes convenient.

Jesus saide vnto them: dyd ye never redde in the scripturꝭ? the same stone which the bylders refused/ is set ĩ the prĩcyp all parte of the corner. this was the lordes dounge/ ãd ytis mervelous ĩ oure eyes. Therfore saye I vnto you the kidom of god shalbe taken from you/ and shalbe gevẽ to the gẽtyls which shall brynde forth the frutes offit. And whosoever shall fall on thys stone/ shalbe alto broken And whõ soever thys stone shall fall oppõ/ he shall grynde him to powder. And whẽ the chefe prestꝭ ãd pharyses herde his similitudes they perceaved that he spake of thẽ. And they went about to laye bondꝭ on hym/ but they feared the people/ because they coũted hym as a prophet. And Jesus answered and spake vnto them agayne/ in similitudes/ sayinge.

The xxij. Chapter.

The kyngdom of hevẽ is lyke vnto a certayne kinge/ which maryed his sonne/ ãd sent forth his servauntꝭ/ to call thẽ that were bydto

the weddige/ and they wolden nott come. Agayne he ſentt forth other ſervauntſ/ ſayinge: tell them which are bydde: Lo I have prepared my dynner/ myne oxen and my fatlingſ are kylled/ and all thingſ are redy/ come vnto the mariage. They made light of it/ and went their wayes: one to his ferme place/ another about his merchandyſe/ the remnaunt toke his ſervauntſ and intreated them vngoodly and ſlewe the. When the kinge herde that/ he was wroth/ and ſent forth his warryers and diſtroyed thoſe murtheres/ and brent vppe theire cite.

Then ſayde he to hys ſervauntſ: The weddige was prepared: but they which were bydden there to/ were not worthy. Go ye therefore out i to the hye waps/ and as many as ye fynde/ byd them to the mariage. The ſervauntſ went out into the wayes/ and gadered togedder as many as they coulde fynde/ booth good and bad/ and the weddige was furnyſſhed with geſtſ. The kinge cam in/ to viſet hys geſtſ/ and ſpyed there a man which had not on a weddinge garment/ and ſayde vnto hym frende/ howe camyſt thou in hyther/ and haſt not on a weddyng garment: and he was even ſpechleſſe The ſayde the kynge to hys miniſters: take and bynde hym hande and fote/ and caſte hym into vtter derckneſs/ there ſhalbe wepinge and gnaſſinge of teth. For many are called and fewe be chooſen.

Then went the farriſes and toke counſell/ howe they myght take hi in his wordſ. And ſent vnto hi there diſciples with herodſ ſervauntſ/ ſayinge: maſter/ we knowe that thou arte true/ and

that thou teacheſt the waye of god trueli/nether careſt for eny man/for thou coſydreſt nott mens nes eſtate. Tell vs there fore: howe thynkeſte thou: is it lawfull to yeve tribute vnto Ceſar/or not: Jeſus perceaved there wylynes/ād sayde: Why tempte ye me ye ypocrytes: lett me ſe the tribute money. And they toke hym a peny. And he ſayde vnto them: whoſe is thys ymageād ſuperſcripcīō: They ſayde vnto hym: Ceſars. Thē ſayde he vnto thē: Geve therefore to Ceſar/that which is ceſars: and geve vnto god/that which is goddſ. Whē they herde that they marvelled/ and lefte hym and went there waye.

The ſame daye the ſaduces cam vnto hym (which ſaye that there is no reſurreccion) and they axed hym ſaynge: Maſter/Moſes bade/If a man dye having no chyldrē/that the brother Mary his wyfe/and reyſe vppe ſeed vnto his brother. There were with vs ſevē brethren/the fyrſt Maried and dyed with out yſſhewe/and lefte hys wyfe vnto hys brother. Lyke wiſe the ſeconde and the thyrd/vnto the ſeventhe Laſte of all the woman dyed alſo. Nowe in the reſurreccion whoſe wyfe ſhall ſhe be of the vij: for all had her. Jeſus anſwered and ſayde vnto them: ye are deceaved/and knowe not what the ſcripture meaneth/nor yett the vertue of god. For in the reſurrecciō they nether Mary nor are Maryed: but are as the angels of god in heven.

As touchyngē the reſurreccion off the deed: have ye nott redde what ys ſayde vnto you off god/which ſayeth I am Abrahams God/and Iſaaks God/and the God of Jacob: God ys

nott the god of the deed: but of the lyvinge. And when the people herde that / they were astonyed at hys doctrine.

When the pharises had herde / howe that ye had putt the saduces to silence / they drewe to gedder / and wo of the whych was a doctour off lawe axed him a question temptinge him and sayinge: Master whych is the grett cōmaundment in the lawe? Jesus sayde vnto him: thou shalt love thy lorde god with all thyne herte / with all thy soule / and with all thy mynde. This is the fyrst and that grett cōmaundment. And there ys another lyke vnto hys. Thou shalt love thyne neghbour as thy selfe. In these two cōmaundments / hangeall the lawe and the prophettes.

Whyll the pharises were gaddered togedder / Jesus axed them sayinge: what thinke ye of Christ? whose sonne is he? they sayde vnto hym: the sonne of david. He sayde vnto them: howe then doeth david in spirite call him lorde sayinge? The lorde sayde to my lorde / sytt on my ryght honde: tyll I make thyne enmenyes thy foote stole. yf david call hym lorde: howe is he then his sonne? And none of them coulde answere hi ageyne one worde. Neither durste eny man from that daye forth axe hym eny moo questions.

The. xxiij. Chapter.

Then spake Jesus to the people / and to hys disciples / sayinge: The scrybes and the pharises sitt i moses seate / whatsoever they bydd you observe / that observe and do: but after their workes ye do not: for they saye / and do not / Ye and they

bynde hevy burthens ād greveous to be borne/ and ley thē on mēnes shulders: but they thē sylfe wyl not move them with one fynger. All there work? they do/ for to be sene of men. They setta broade there philateris/ ād make large borders on there garmentis/ ād love to sytt vppermooste at feastis/ and to have the chefe seatis in the synagoggis/ and gretyngis in the marketis ād to be called of men Rabi.

But ye shall nott suffre youre selves to be called rabi/ for oneys youre master/ that is to wytt Christ. ād all ye are brethrē. And call ye no man youre father ō the erth/ for one is youre father/ and he is in heven. be ye not called masters/ for oneys youre master/ and he is Christ. He that is greateste amonge you/ shalbe youre servaunte. But whosoever exalteth hym silfe/ shalbe brought lowe. and he that submitteth him silfe/ shalbe exalted.

Wo be vnto you scribe and pharises dissemblers/ for ye sheet vp the kyngdom of heven before men: ye youre selves goo nott in/ nether suffre ye them that come to enter in.

Wo be vnto you scribes and pharises/ for ye devoure widdowes houses/ ād that vnder a coloure of praying longe prayers/ wherfore ye shall receave greater damnacion.

Wo be vnto you scribes and pharises ypocrites/ for ye compasse see and londe/ to bryngeone in to youre belefe: ād when ye have brought him ye make hym two folde more the chylde off hell/ then ye youre selves are.

Wo be vnto you blynd gides/ for ye saye: wh-

oſoever ſweare by the temple/ yt ys nothīge: but whoſoever ſweare by the golde of the tẽple/ he is deiter. ye foles ād blīde: whether is greater/ the golde/ or the tẽple that ſanctifyeth the golde. ād whoſoever ſweareth by the aulter it is nothīge: but whoſoever ſweareth by the offerige that lyeth ō the aultreys detter. ye foles ād blīde: whether is greater the offerige/ or the aultre wh ych ſanctifyeth the offerige: whoſoever therfore ſweareth be the aultre/ ſweareth bi it/ ād by all that there ō is. And whoſoever ſweareth by the tẽple ſweareth by it/ ā by hym that dwelleth there in. And he that ſweareth by hevē/ ſweareth by the ſeate of god/ and by hym that ſytteth thereon.

Wo be to you ſcrybe ād phariſes deſemblers/ for ye tythe mynt/ annys/ and cōmen/ ād leave the waygthyer mattres of the lawe ō doneiud: gement/ mercy/ and fayth: theſe ought ye to have done/ and not to have lefte the other ondone. Ye blinde gydes/ which ſtrayne out a gnat/ and ſwalowe a cammyll.

Wo be to you ſcrybe ād phariſes ypocritſ/ for ye make clene the vtter ſide off the cuppe/ and off the platter: but with in they are full of bry bery and exceſſe. Thou blynde phariſe/ clenſe fyrſt/ that which is with in the cuppe and the platter/ that the outſyde maye alſo be clene.

Wo be to you ſcrybe/ and phariſes ypocritſ/ for ye are lyke vnto paynted tombes which appere beautyfull outwardſ: but are with i full off dede mēs bones ād of all fylthynes. So are ye/ for outwardſ ye appere righteous vnto mē/ whē with in ye are full of diſſimulacion ād iniquite.

Wo be vnto you scribes and pharisees ypocrytes/ ffor ye bilde the tombes off the prophetes/ and garnysshe the sepulchres off iuste men/ and saye: Yf we had bene in oure fathers tyme/ we wolde not have bene partners with them in the blood of the prophetes. So are ye witnesses vnto youre selves/ that ye are the childre of the/ which killed the prophetes. Fulfyll ye lyke wyse the measure of youre fathers: ye serpentes/ and generacio of vipers/ howe shall ye scape the dapnacio of hell:

Wherfore beholde y sede vnto you/ prophetes wyse me/ and scribes/ and off the some shall ye kyll and crucifie/ and some shall ye scourge in youre synagoges/ and persecute from cite to cite/ thatt all righteous blood may fall on you/ which was sheed apon the erth/ from the blood of rightous Abell/ vnto the blood of Zacharias the sonne of Barachias/ whom ye slewe betwene the temple and the altre: Verely y say vnto you/ all these thinges shall light apon this generacio. Hierusalem Hierusalem which kyllest prophetes/ and stonest the which are sent to the: howe oft wolde I have gadered thy children to gedder/ as the bene gaddreth her chickes vnder her wynges: but ye wolde not: beholde youre habitacio shalbe leste vnto you desolate. For y saye vnto you/ ye shall not se me hence forthe/ tyll that ye saye: blessed is he that cometh in the name off the lorde.

The xxiiij. Chapter.

ANd Jesus wet out and departed from the tẽple: and his disciples cã to hym/ for to shewe hym the byldinges of the temple. Jesus sayde

vnto them: seye not all these thinges? verely I saye vnto you/ There shall not be here leeft one stone vppon another/ that shall not be destroyed.

And as he sat vppon the mount Olivete/ his disciples cam vnto hym secretly sayinge: Tell vs/ when this shalbe? and what signes shalbe of thy comminge/ and of the ende of the worlde? And Jesus answered/ and sayde vnto the: Take hede/ that no man deceave you/ for many shall come in my name saynge: I am Christ/ and shall deceave many.

Ye shall heare of warres/ and of the noyse of warre/ but se that ye be not troubled/ for all these thinges must come to passe/ but the ende is not yet. For nacion shall ryse ageynste nacion/ and realme ageynste realme: and there shalbe pestilence/ and hoger/ and erthquakes in all quarters. All these are the beginnynge off sorowes.

Then shall they put you to trouble/ and shall kyll you/ and ye shalbe hated off all nacions ffor my names sake: and the shall many fall/ and shall betraye won another/ and shall hate won the other/ and many falce prophetes shall aryse/ and shall deceave many: and because iniquite shall have the vpper hande/ the love of many shall waxe colde. But he that endureth to the ende shalbe safe. And this Gospell off the kyngdom shalbe preached all the worlde/ for a witnes vnto all nacions/ and then shall the ende come.

When ye the shall se the abominacion and desolacio (spoke of by Daniell the prophet) stode in the holy place: who so ever redeth it/ let hym vnderstonde it. Then let them which be in iury flye into the mountaynes. And lett hym which is on

the houſſe toppe/ not come doune to take enytige out of his houſſe. Nether let hym which is in the felde/ returne backe to fetche his clothes. Wo be i thoſe dayes to thē that are with chylde/ and to them that geve ſucke. Butt praye that youre flyght be not i the wither/ nether ō the ſaboth daye. For thē ſhalbe greate tribulacion/ ſuche as was not from the beginyng off the worlde to this tyme/ ner ſhalbe. Ne ād except thoſe dayes ſhulde be ſhortened/ ſhulde no fleſſe be ſaved: Butt for the choſens ſake thoſe dayes ſhalbe ſhortened.

Then yff eny man ſhall ſaye vnto you: lo/ here is Chriſt/ or there is Chriſt: beleve it not: ffor there ſhall ariſe falce chriſtes/ and falce prophetſ and ſhall geve greate ſignes and wonders. So greatly that yff it were poſſible/ even the choſen ſhulde be brought i to errour. Take hede I have told you before. Yf they ſhall ſaye vnto you: lo/ he is in the deſert/ go not forth: yff they ſaye: lo/ he is in the ſecret places/ beleve nott. For as the lightnyng cometh outt off the eeſt/ and ſhyneth vnto the weeſt: ſo ſhall the cōmynge off the ſonne of man be. For where ſoever a dead body is/ even thyther wyll the egles reſorte.

Immediatly after the tribulacions off thoſe dayes/ ſhall the ſun be derkeneth: and the mone ſhall not geve her light/ and the ſtarrſ ſhall fall from heven/ and the pōwers of hevē ſhall move And then ſhall appeare the ſygne of the ſonne off man in heven. And then ſhall all the kynreddes of the erth morne/ ād they ſhall ſe the ſōne of mā come i the cloudes of hevē with power ād greate maieſte: and he ſhall ſende his angellſ with the greate voyce of a tromp/ ād they ſhall gadder to

gedther his chosen from the fower wyndes: and from the one ende off the worlde to the other.

Learne a similitude of the fygge tree: whē his braunches are yet tender/ and his leves spröge/ ye knowe that sommer is nye. So lyke wyse whē ye se all these thynges/ be ye sure that it is neare even at the dores. Verely I saye vnto you/ thatt this generacion shall not passe/ tyll all be fulfilled. Hevē and erth shall perisshe: but my wordes shall abyde. But of that dayeād houre knowith no mā/ no not the angels of hevē/ but my father only.

As the tyme of Noe was/ so lyke wyse shall the cōmynge of the sonne off man be. For as in the dayes before the floud: they dyd eate and drynke/ mary/ and were maried/ even vnto the daye that Noe entred in to the shyppe/ and knewe of not hynge tyll the floude cam ād toke them all awaye. So shall also the commynge off the sonne off man be. Then two shalbe in the feldes/ the one shalbe receaved/ & the other shalbe refused. two shalbe gryndīge at the myll: the one shalbe receaved/ād the other shalbe refused

Wake therefore/ because ye knowe nott what houre youre master wyll come. Off this be sure/ that yff the good man off the house knewe what houre the thefe wolde come: he wolde suerly watche/ and not suffre his house to be brokē vppe. Therfore be ye also redy/ for what houre ye tike leest ō/ i the same shall the sōne of mā come. who is a favthfull servaūte ād wyse/ whō his master hath made ruler over his housholde/ ffor to geve them meate in seasoncōvenīet: happy is that servaunt whom hys master (when he cometh)

shall finde so doinge. Verely I saie vnto you/ he shall make him ruler over all his goodes. but and yf the evyll servaunt shall saye in his herte/ my master wyll differ his commynge/ and begyn to smyte his felowes: ye and to eate and to drynke with the dronke: that servaunts master wyll come in a daye when he loketh not for hym: and in an houre that he is not ware of/ and wyll devyde hym/ and geve hym his rewarde with ypocrits. There shalbe wepinge and gnasshinge of tethe.

The. xxv. Chapter.

THen the kyngdom of heven shalbe lykened vnto x virgins/ which toke their lampes/ and went to mete the bredgrom: fyve of them were folysshe/ and fyve were wyse. the foles toke their lampes/ but toke none oyle with them. but the wyse toke oyle with the in their vyssell with their lampes also. whyll the bredgrome taryed/ all slombred and slepte. And even at mydnyght/ there was a crye made: beholde the bredgrome cometh goo and mete hym. Then all those virgins arose/ and prepared their lampes. And the folysshe sayde to the wyse: geve vs of youre oyle/ for oure lampes goo out. but the wyse answered/ sayinge: not so/ lest there be not ynought for vs and you/ but goo rather to the that sell/ and by for youre selves. In conclusion whyll they went to bye/ the bredgrom cam: and they that were redy/ went in with hym to the weddinge/ and the gate was shett vppe: Afterward came also the other virgins/ sayinge: master master/ open to vs. but he answered/ and sayde: verely I saye vnto you: I knowe

you not: loke that ye watche therefore/ for ye knowe nether the daye nor yet the houre/ when the sonne of man shall come.

Lykwyse as a certeyne mā redy to take his iorney to a straunge countre/ called hys servauntes to hym/ and delyvered to them hys goodes. And vnto wō he gave v. talentes/ to another ij. and to another one: to every man after his abilite/ and streyght waye departed. Then he that badde receaved the fyve talentes/ went and bestowed thē/ and wane other fyve. Lykwyse he that receaved ij gayned other ij. but he that receaved one/ went and digged a pitt i the erth and hyd his masters money. After a lōge season the lorde of those servauntes cam/ and reckened with them. Thē cam he that had receaved fyve talentes/ and brought other fyve sayinge: master/ thou delyveredest vnto me fyve talētes/ lo I have gayned with thē fyve mo. His master saide vnto hi: well good servaunt and faythfull/ Thou hast bene faythfull i lytell/ I will make the ruler over moche/ entre i into thy masters ioye. Also he that receaved ij talentes cam/ and sayde: master/ thou delyveredest vnto me ij talentes/ lo I have wone ij other with them. his master saide vnto hym/ well good servaunt and faythfull thou hast bene faythfull i litell/ I woll make the ruler over moche/ go in into thy masters ioye.

He which had receaved the one talent cam also/ and saide: master/ I considered that thou wast an harde man/ which repest where thou sowedst not/ and gaderest where thou strawedst not/ and was affrayde/ and went and hyd thy talent in

theerth:lo/thou haſt thyn awne. his maſter ānſwered/and ſayde vnto hym:evyll ſervaunt and ſlewthfull/thou knoweſt that I repe where I ſowed nott/and gaddre where I ſtrawed nott: thou oughteſt there fore to have had my money to the chaungers/and thē at my cōmynge ſhulde I have receaved my money with vauntage. Take therefore the talent from hym/and geve hit vnto hī which hath.x. talentf. for vnto every man that hath ſhalbē geven/and he ſhall have aboūdance. And from hym that hath not/ſhalbe taken awaye/evē that he hath. And caſt that vnprophetable ſervaūt into vtter derknes/there ſalbe wepynge/and gnaſſhinge of theth.

When the ſōne of man ſhall come in hys maieſte/and all hys holy angellf with hī/thē ſhall he ſytt vppon the ſeate of his maieſte/and before hym ſhalbe gaddred all naciōs. And he ſhall ſever them won from another/as a ſhepherde putteth aſunder the ſhepe from the geotes. And he ſhall ſett the ſhepe on his right hōde/and the gotes on his lyfte honde. Then ſhall the kynge ſaye to them on his right honde: Come ye bleſſed chyldrē of my father/inheret ye the kyngdō prepared for you from the beginnige of the worlde. for I was anhongred/and ye gave me meate. I thurſted/and ye gave me drinke. I was herbrouſleſſe/and ye lodged me. I was naked and ye clothed me: I was ſicke and ye viſited me. I was in preſon and ye cam vnto me.

Thē ſhall the iuſte anſwere hym ſayinge: maſter/when/ſawe we the anhongred/and feed the? or a thurſt/and gave the drynke? whē ſawe we

the herbroulesse/ ād lodged the? or naked ād clothed the? or when sawe we the sicke/ or in preson ād cam vnto the? And the kynge shall answere/ and saye vnto them: verely I saye vnto you: ī as moche as ye have done it vnto won of the leest of these my brethren: ye have done it to me.

Then shall the kynge saye vnto thē that shalbe on the lyffte hande: departe from me ye coursed into everlastinge fire/ which is prepared for the devyll and hys angels. For I was an hungred/ and ye gave me no meate. I thursted/ and ye gave me no drynke. I was herbroulesse/ and ye lodged me nott. I was naked/ and ye clothed me nott. I was sycke and in preson/ and ye visited me not.

Then shall they also answere hym sayinge: master whē sawe we the anhilgred/ or a thurst/ or herbroulesse/ or naked/ or sicke/ or in preson/ and have not ministred vnto the? then shall he answere thē/ and saye: Verily I saye vnto you/ in as moche as ye dyd it nott to won off the leest of these/ ye dyd it nott to me. And these shall go into everlastinge payne: And the righteous into lyfe eternall.

The xxvj. Chapter.

AND hit folowed: whē Jesus had fynisshed all these sayīgs/ he sayd vnto his disciples: ye knowe that after. ij. dayes shalbe ester/ ād the sonne of mā shalbe delyvered for to be crucified.

Then assembled togedder the chefe prestꝭ and scrybꝭ and seniours yf the people in to the palice off the hye preste/ which was called Cayphas:

and helde a counsell / howe they mygt take Jesus by suttelte / and kyll him: butt they sayd / not on the holy daye / lest eny trouble aryse amonge the people.

When Jesus was in bethany / i the houssе of Symō the lypper / there cam vnto him a womā / which had an alablaster bote of precious oyntmēt / and powred it on his heed as he sate att the bourde. when his disciples sawe that / they had indignacio sayinge: what neded this wast? This oyntment mygbt have bene well solde / and yevē to the povre. Whē Jesus vnderstod that / he sayde vnto them: why troubleye the woman? she hath wroght a good worke apon me. for ye shall have povre folke alwayes with you / Butt me shall ye not have all wayes. And in that she casted this oyntmēt on my body / she dyd hit to bury me with all. Verely I saye vnto you / wheresoever this gospell shalbe preached throughoute all the worlde / there shall also thys thatt she hath done / be tolde for a memoriall of her.

Then won of the twelve called Judas iscariоth went vnto the chefe prest / and sayd: whatt wyll ye geve me / and I wyll delyver hym vnto you? And they apoynted vnto hym thirty peces of sylver. And from that tyme he sought oportunite to betraye hym.

The fyrst daye of vnlevended breed the disciples cā to Jesus sayinge vnto hym: where wylt thou that we prepare for the to eate the ester lābe? And he said: Go into the cite / vnto souche a man / and saye to hym: the master sayeth / my tyme ys almoste come / I wyll kepe myne ester att

thy houſſe wiht my diſciples. And the diſciples dyd as Jeſus had apoynted them/ and made redy the eester lambe.

Whē the even was come/ he ſate doune with the xij. and as they dyd eate/ he ſayde: Verely I ſaie vnto you/ that wō of you ſhall betraye me. And they were excedīge ſorofull/ ād began every man to ſaye vnto hym: ys it I master? he āſwered and ſayde: he that dypeth his hond with me ī the diſſhe/ ſhall betraye me, The ſōne of mā goeth as yt is wrytten of him: but wo be to that man/ by whom the ſonne of man ſhalbe betrayed. It had bene good for that man/ yff he had never bene borne.

Then Judas which betrayed him/ anſwered and ſayde: ys yt I master? he ſayde vnto hym: thou haſte ſaide. As they ate/ Jeſus toke breed/ and gave thankſ/ brake it/ ād gave it to his diſciples/ and ſayde: Take/ eate/ thys ys my body. And toke the cuppe/ and gave thankſ/ and gave it them/ sayinge: drinke of it every won. This ys my blouddе of the newe teſtamēt/ which ſhalbe ſhedde for many/ for the forgevenes of ſynes. I ſaye vnto you: I wyll not drynke hence forth of this frute of the vyne tree/ vntyll that daye/ when I ſhall drynke it newe with you in my faders kyngdom.

And whē they had ſayd grace/ they went out into mounte olyvete. Thē ſayd Jeſus vnto the: all ye ſhall fall this nyght because of me. For yt ys wrytten: I wyll ſmyte the ſhepherde/ and the ſhepe of the flocke ſhalbe ſcattered abrode. But after I am ryſen ageyne/ I wyll goo before you

into galile. Peter anſwered/and ſayde vnto hi: though all men ſhulde be hurte by the/yett wyll not I be hurte. Jeſus ſayde vnto hym: verely I ſaye vnto the/that thys ſame nyght before the cocke crowe/thou ſhalt denye me thryſe. Peter ſayde vnto hym: Yff I ſhulde dye with the/yet wyll I not denye the. lyke wyſe alſo ſayde all the diſciples.

Thē went Jeſus with thē in to a place/which ys called gethſemane/and ſayde vnto hys diſciples: ſitt ye here whyll I go and praye yonder. And he tokē with hym Peter and the two ſonnes of zebede/and began to were ſorofull and to bei an agony. Thē ſayd Jeſus vnto them: my ſoule is hevy evē vnto the deeth: Tary ye here ād watche with me. And he went a way a lytell aparte/and fell flatt on hys face/ād prayed ſayinge: O my father/yf it be poſſyble/lett this cuppe paſſe from me. neverthelaſſe/nott as I wyll/butt as thou wylt. And he cam vnto hys diſciples/and founde them aſlepe/and ſayde to Peter: what/could ye not watche with me one houre? watche and praye/that ye fall not into temptacion. The ſpirit eys willynge/but the fleſſhe is weeke.

He went agayne ons mo are/and prayed/ſayinge: O my father/yf this cuppe can nott paſſe away from me/but that I drynke of it/thy will be fulfylled. And he cam/and founde thē aſlepe a gayne. For their eyes were hevy. And he leffte them and went agayne and prayed the thrid tyme ſayinge the ſame wordes. Then cam he to hys diſciples and ſayd vnto thē: Slepe hence forth/and take your reeſt. Take hede the houre is at

honde/ and the sonne of man shalbe betrayed in to the hondꝭ of synners. Ryse/ lett vs be goinge/ he is at honde that shall betraye me.

Whyll he yet spake/ lo/ Judas wō of the twelve cam/ and with him a greate multitude with swearbes and staves/ whych were sent from the chefe prestes and seniours of the people. He that betrayed hym/ gave them a tokē/ sayinge: whōsoever I kysse/ that same is he/ ley hondꝭ on hī. And forth withall he cam to Jesus/ and sayde: hayll master. And kyssed him. And Jesus sayde vnto hī: frende/ wherfore arte thou come? Thē cā they and layed hondes on Jesus ād toke him:

And beholde/ won of them which were with Jesus/ stretched oute his hōde ād drue his swearde/ and stroke a servaunt of the hye preste/ ād smote of his eare. Then sayde Jesus vnto hym: putt vppe thy swearde in to his sheathe. For all they that ley hōd on the swearde/ shall perysshe with the swearde. Other thynkest thou that I cā not praye my father/ ād he shall geve me moo then xij. legions of angellꝭ? howe then shall the scriptures be fulfylled/ for so muste it be.

The same tyme sayd Jesus to the multitude: ye be come out as it were vnto a thefe/ with swearbes and staves for to take me: dayly I sate a monge you reachinge in the tēple/ and ye toke me not. All this was done that the scripturꝭ off the prophettꝭ myght be fulfilled. Then all his disciples for soke him and fleed. And they toke Jesus and leed hym to Cayphas the hye preeste/ where the scrybes and the senyours were assenbled. Peter folowed hym a farre of/ vnto the hye

prestes place. And went in/ and sate with the ser-
vauntf to se the ende.

The chefe prestes/ and the seniours/ and all the counsell/ sought false witnes agei ste Jesus/ for to put him to deeth/ and they founde none. in so moche that when many false witnesses cā/ yet founde they none. At the last cam two false wyt-
nesses/ ād sayd: This felowe salde: I cā distroye the tēple of god/ and bylde the same in iij dayes.

And the chefe preste arose/ and sayde to hym: answerest thou nothinge? howe is it that these beare witnes ageynst the? butt Jesus held hys peace: And the chefe preeste answered/ and said to hym: I charge the in the name off the lyvinge god/ that thou tell vs whether thou be christ the sone of god: Jesus sayd to him: thou haste sayd. Neverthelesse I saye vnto you/ here after shall ye se the sonne of man syttinge on the right honde of power/ and come in the clowdes of the skye.

Then the hye preste rent his clothes sayinge: He hath blasphemed: what nede we off eny mo witnesses? Lo/ nowe have ye herde his blasphe-
emy: what thynck ye? They answered ād sayd: he is worthy to dye. Then spat they in hys face/ and bett him with theire fistes. And other smote him with the palme of there hondf on the face/ saynge: arede to vs Christ/ who ys he that smo-
te the?

Peter sate with out in the palice/ and a damsell cam to hym/ saynge: Thou also waste with Je-
sus of galile: he denyed before them all saynge: I woot not what thou sayst. Whē he was goone out into the poorche/ another wenche sawe hym

and sayde vnto them that were there: Thys felo-
we was also with Jesus of nazareth: And aga-
yne he denyed with an oo the/ ād sayde: I knowe
nott the man. And after a whyle cam vnto hym
they that stode bye/ ād sayde vnto Peter: suer ly
thou arte even won of them/ for they speache be-
wreyeth the. Thē began he to course and to swe-
are/ that he knewe not the man. And immedyat-
ly the cocke krewe. And Peter remembred the w-
ordꝰ of Jesu/ whych he sayde vnto hym: be fore
the cocke crowe/ thou shallt deny me thryse. And
went out at the dores/ and wepte bitterly.

The xxvij. Chapter.

WHē the mornynge was come/ all the che-
fe prestꝰ ād senyours off the people helde
a counsayle agenst Jesu/ to put hym to deth/ ād
brought hym bounde and delyvered hym vnto
Poncius Pylate the de byte.

Thē when Judas which betrayed hym/ sawe
that he was cōdempned/ he repented him sylfe/
and brought ageyne the xxx. plattꝰ off sylver to
the chefe prestꝰ ād senyourꝰ saynge: I have syn-
ned betraynge the innocēt bloud. And they say-
de: what is that to vs? se thou to that. And he
cast doune the sylver platꝰ in the temple/ and de-
parted/ and went and hounge hym sylfe.

The chefe prestes toke the sylver plattꝰ and
sayd: it is not lawfull for to put them i to the tre-
asury/ because it is the pryce of bloud. And they
toke counsell/ and bought with them a potters
felde to bury strāgers in. wherfore that felde is
called/ the felde of bloud/ vntyll this daye. Thē

was fullfylled / that which was ſpoke by Jere-
mi the prophet / ſayinge: and they toke xxx. ſylver
platf / the value of him that was prysed / whom
they bought of the chyldren of iſrahel / and they
gave them for the potters felde / as the lorde ap-
poynted me.

Jeſus ſtode before the debite / and the debite aſ-
ked him / ſaynge: Arte thou the kynge of the Iwes?
Jeſus ſayd vnto hym: Thou ſayeſt. whē he was
accuſed of the cheſe preeſtes and ſenioure / he an-
ſwered nothinge. Then ſayd Pilate vnto him: he-
areſt thou not howe many thigf they laye ayen-
ſte the? and he anſwered him to never a worde. in
ſomoche that the debyte marveylled very ſore.

Att that feeſt / the debyte was wōte to deliver
vnto the peple a preſoner whom they wolde cho-
ſe. Ye hade then a notable preſoner / called Bar-
rabas. And when they were gaddered together /
Pilate ſayde vnto them: whether wyll ye that y
geve loſſe vnto you / barrabas / or Jeſus which
is called Cryſt? For he kewe well / that for envy
they had delyvered hym.

When he was ſett doune to geve iudgement /
his wyfe ſent to hym / ſayinge: have thou nothi-
ge to do with that iuſte mā / I have ſuffered ma-
nything? this daye in my ſlepe about hym.

The cheſe preeſtes and the ſenioure had parſwa-
ded the people / that they ſhulde aſe barrabas /
and ſhulde deſtroye Jeſus. The debite anſwered
and ſayde vnto them: whether of the twayne will
ye that I lett looſſe vnto you? And they ſayde /
barrabas. Pilate ſayde vnto the: what ſhall I
do then with Jeſus / which is called Cryſt? They

all ſayde to hym: lett hym be crucified. Then ſayde the debite: what evyll hath he done? And they cryed the more ſaynge: lett hī be crucified.

When Pilate ſawe that he prevayled nothinge/ butt that more buſines was made/ he toke water ād waſſhed his hondes before the people ſayinge: I am inocent of the bloud of this iuſte perſon/ and thatye ſhall ſe. Then anſwered all the people/ and ſayde: his bloud fall on vs/ and on oure children. Then lett he Barrabas looſe vnto them/ ād ſcourged Jeſus and delyvered hī to be crucified. Then the ſouldeours of the debite toke Jeſus vnto the comen hall/ and gadered vnto him all the cōpany. And ſtripped hym/ ād put on hym a purpyll roobe/ and platted a crowne off thornes and putt vppon hys heed/ and a rede in his rvght honde. And bowed their knees before him/ ſaying: hayle kinge of the iewes/ and ſpitted vpp̄ hym/ and toke the rede ād ſmote hym on the heed.

And whē they had mocked hī/ they toke the roobe off hym agayne/ and put his awne reymēt on hī/ and leed hym awaye to crucify hym. And as they cam out/ they founde a man of cyrē/ named Simō: hī they cōpelled to beare his crosſe. And cā vnto the place/ which is called golgotha (that is to ſaye a place of deed mēs ſcullſ) and they gave hī veneger to drynke myxte with gall. And whē he had taſted there of/ he wolde not drinke.

Whē they had crucified hym/ they parted his garmentſ/ ād did caſt lottſ. To fulfyll that was ſpokē by the prophet: They have pārted my garmentſ amōg them: and apon my veſture have

cast loott⁹. and they sate and watched hym there. And they set vppe over his heed the cause of his deeth written. This is Jesus the kynge of the iewes. And there were two theves crucified with hym/ won on the right honde/ and another on the lyfte honde.

They that passed by/ revyled hym waggynge ther heeddes and sayinge: Thou that destroyest the temple off God/ and byldest it in thre dayes save thy sylfe. If thou be the sōne of God/ come doune from the crosse. Lykwyse also the prelat⁹ mockige hym with the scribes and seniours sayde: He saved other/ hym sylfe he cā not save. Yff he be the kynge off Israhell: let hym nowe come doune from the crosse/ and we woll beleve hym. He trusted in God/ lett God delyver hym nowe yf he will have hym/ for he sayde/ I am the sōne off God. That same also the theves/ which were crucified with hym cast in his tethe.

From the sixte houre was ther dercknes over all the londe vnto the nynth houre. And about the nynth houre Jesus cryed with a loude voyce/ sayinge: Eli Eli lama sabathani. That is to saye/ my God/ my God/ why hast thou forsakē me? Some of them that stode there/ when they herde that sayde: This man calleth for Helias. And streygh tway won off them ranne and toke a sponge and filled it full of veneger/ and put it on a rede/ and gave hym to drynke. Other sayde let be/ let vs se whyther Helias wyll come ād delyver hym. Jesus cryed agayne with a lowde voyce and yelded vppe the goost.

And beholde the vayle of the temple was rent

in two parties from the toppe to the bottom/ and the erth did quake/ and the stones did rent/ and graves did open/ and the bodies off many sayntes which slept/ arose: and came out off their graves after his resurrection/ and came in to the holy cite/ and appered vnto many.

When the petye captayne/ and they that were with hym watchinge Jesus/ sawe the erth quake and those thynges which happened/ they feared greatly sayinge. Off a surete this was the sonne off God.

And many wemē were there/ beholdinge hym afarre off/ which folowed Jesus frō Galile/ ministringe vnto hym: amōge the which was Mary magdalen/ and Mary the mother off James and the mother of Joses/ and the mother off Zebedes children.

When the even was come/ there came a ryche mā off Aramathia named Joseph/ which same also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate cōmaunded the body to be delivered. And Joseph toke the body/ and wrapped it in a clene lynnyne cloth/ and put it in his newe tōbe/ which he had hewē out even in the roke/ and rolled a greate stone to the doore of the sepulcre and departed. There was Mary magdalene/ and the other Mary sittinge over ayenste the sepulcre.

The nexte daye that foloweth good frydaye/ the bysshopes and pharises got them selves to Pilate/ and sayde: Syr/ we remember/ that this deceyver sayde whyll he was yet alyve/ After thre dayes I will aryse agayne/ commaunde therfore

that the sepulcre be made sure vntyll the thyrde daye/ lest paraventure his disciples come/ and steale hym awaye/ and saye vnto the people/ he ys ryssen from deethe And then the laste errroure shalbe worsse then the first was. Pilate sayde vnto them: Take watchemen: Go and make yt as sure as ye can. They wēt and made the sepulcre sure with watchemen/ and sealed the stone.

The xxviij. Chapter.

In the saboth daye att evē which dauneth the morowe after the saboth/ Mary magdalene and the other Mary cam to se the sepulcre.

And beholde there was a greate erthquake. For the angell of the lorde descended from heve: and cam and rowlled backe the stone from the dore/ and sate apon it. His countenaunce was lyke lyghtnynge/ and his raymēt whyte as snowe For feare of hym the kepers were astonyed/ and were as deed men.

The angell answered/ and sayde to the wemē/ Feare ye not. I knowe wele ye seke Jesus which was crucified: he is not here: he is ryssē as he sayde. Come/ and se the place where the lorde was put. And goo quickly and tell his disciples that he is ryssen from deeth. And beholde/ he wyll go before you into Galile/ there ye shall se hym. Lo I have told you.

And they departed quickly from the sepulcre with feare and greate Joye. And dirstunne to bringe his disciples worde. And as they went to tell his disciples. beholde/ Jesus mett them sayinge: God spede you. They camād held hym by

the fete and worshipped hym. Thē sayde Jesus
vnto them: be not afrayde: Go and tell my bre-
thren/ that they goo in to galile/ and there shall
they seme. When they were gone. beholde/ some
of the kepers cam in to the cite/ and shewed vnto
the prelattꝭ/ all thinges whych had hapened.
And they gaddered them to gedder with the se-
niourꝭ/ and toke counsell/ ād gave large money
vnto the souders/ saynge: Saye that his disci-
ples cam be nyght/ and stoole hym awaye whyll
ye slept. And yf this come to the rulers eares/ we
wyll pease hi/ ād make you safe. And they toke
the money ād did as they were taught. And this
sayng is noysed amōge the iewes vnto this daye
Then the xj. disciples went there waye into ga-
lile/ in to a mountayne where Jesus had appo-
ynted them. And whē they sawe hym/ they wor-
shipped hym. But some of them douted. Jesus
came and spake vnto them/ saynge: All power
ys geven vnto me in hevē/ and in erth. Goo the-
re fore and teache all nacions/ baptisynge
them in the name of the father/ ād the
sonne/ ād the holy goost: Teach-
inge thē to observe all thy-
gꝭ/ whath soever I
cōmaunded you.
And lo I am with you all
waye even vntyll the
ende off the
worlde.

Here endeth the Gospell
of S. Mathew.

The Gospell off. S. Marke.

The fyrst Chapter.

The begyñyng off the Gospell of Jesu Christ the sonne off God/ as yt ys written in the prophettꝭ/ beholde I sende my messenger before thy face/ whych shall prepare thy waye before the. The voyce of won that cryeth in the wildernes: prepare ye the waye off the lorde/ make his pathes streyght.

Jhon did baptise in the wyldernes/ and preache the baptim of repentaunce/ for the remissiō of synnes. And all the londe off iewry/ and they of Jerusalem went out vnto hym/ and were all baptised of hym in the ryver Jordan/ knowledgynge/ theire synnes.

Jhon was clothed with cammyllꝭ heer/ and wyth a gerdyll off a beestes skyn about hys loynes. And he ate locustꝭ ād wylde hony/ and preached saynge: a stronger then I commeth after me/ whos shue latchett I am not worthy to stoupe doune and vnlose. I have baptised you with water: but he shall baptise you with the holy gooft.

And yt cam to passe ī those dayes/ that Jesus

cā from nazareth/ a cite of galile: and was bapti-
ſed of Jhon in Jordan. And immediatly he cā
out of the water/ and ſawe the hevens open/ād
the holy goost deſcendinge vppon hym lyke a do-
ve. And there cam a voyce from hevē: Thou arte
my dere ſonne/ in whom I delite.

And immediatly the ſpirete drave hym into a
wildernes: and he was there in the wildernes xl.
dayes/ and was tempted off Satan/ and was
with wylde beestes. And the angels miniſtred
vnto hym.

After that Jhon was take/ Jeſus cam in to
galile/ preachynge the goſpell off the kyngdom
of god/ and ſaynge: the tymeys ful come/ād the
kyngdō of god is even att honde/ repent and be-
leve the goſpell.

As he walked by the ſee of galile/ he ſawe Si-
mon and Andrewe his brother caſtinge nettꝭ in
to the ſe/ for they were fyſſhers. And Jeſus ſa-
yde vnto them: folowe me/ and I wyll make you
to be fyſſhers of men. And they ſtraught waye
forſoke their nettꝭ/ and folowed him.

And when he had gone a lytell further thens/
he ſawe James the ſonne off Zebede/ and Jhon
his brother/ even as they were in the ſhippe dre-
ſſynge their nettꝭ. And anon he called the. And
they leeft their father Zebede in the ſhippe with
hys hyred ſervauntꝭ/ and went their waye af-
ter hym.

And they entred in to capernaū/ and ſtreight
waye on the ſabot dayes he entred in to the ſyna-
gogge and taught. And they mervelled att hys
learninge for he taught them as wō wyche had

power with him/and not as the scrybes did.

And there was in the synagogge/ a mā vexed with an vnclene spirite/ād he cryed sayinge: lett me alone: what have we to do with the Jesus of nazareth? arte thou come to destroie vs? I knowe what thou arte/ thou arte that holy mā promysed of god. And Jesus rebuked him/ sayinge: hoolde thy pace and come out of the mā. And the vnclene spirite tare him/ cryed out with a lowde voyce/ and came out of him. And they were all amased/ in somoche that they demaunded wō off another amonge thē selves/ saying: what thinge ys this? what newe doctrine is this? for he cōmaundeth the foule spirits with power/ ād they obeye hī. Anon his name spreed abroade throughoute all the region borderinge on galile.

And immediatly as soone as they were come out of the synagogge/ they entred in to the house of Symon and Andrew with James and Jhō. Symons mother elawe lay sicke of a fiver/ and annō they tolde hym of her. And he came and toke her by the honde and lifte her vppe/ and the fiver forsoke her by and by: And she ministred vnto them.

And at even when the sun was doune/ they brought vnto him all that were diseased/ ād thē that were possessed with devyls and all the citie gadred to gedder at the doore/ ād he healed many that were sycke of dyvers deseases. And he cast out many devyls ād suffered not the devyls to speake/ because they knewe him.

And in the mourninge very early/ Jesus arose and went out i to a solitary place/ ād there ma-

ged. And Simon and they that were with hym, folowed after hym. And when they had founde hi/ they sayde vnto him: all men seke for the. and he sayd vnto thē: let vs go in to the next toumes/ that I maye preache there also: for truly I cā out for that purpose. ād he preached ī their synagoggs/ throughout all galile/ and cast devyls out.

And there cam a leper to him besechinge him/ and kneled doume vnto him/ and sayde vnto hi: yf thou wylt/ thou arte able to make me clene. Jesus had cōpassiō on him/ ād putforth his hōde/ touched him/ and sayde vnto him: I will/ be clene. and as sone as he had spokē/ immediatly the leprosy departed from him/ and he was clēsed. And he charged hym/ and sent him awaye forthwith. and sayd vnto him: See that thou tell no man/ but gett the hence ād shewe thy sylfe to the preste/ and offer for thy clensynge/ thos ethigs which Moses cōmaunded/ for a testemoniall vnto thē. But he (as sone as he was departed) began to tell many thigs and to publyshe the dede/ in so moche that Jesus coulde no more openly entre in to the cite/ but was with out ī deserte places/ and they cam to him from every quarter.

The. ij. Chapter.

After a feawe dayes he entred ito Capernaum againe/ and it was noysed that he was ī a housse: and a non many gaddered to gedder/ in so moche that nowe there was no roume to receave them: no/ nott in places a bout the dore. And he preached vnto them. And there cam vnto hym that brought wone sycke off the

palsey/ borne off fower men: and be cause they coulde not come nye vnto hym for preace: They opened the rofe of the houſſe where he was. And when they had broken yt opē/ they lett doune the beed where l the ſicke of the palsey ley/ Whē Jeſus ſawe their fayth/ he ſayde to the ſicke of the palsey/ ſonne thy ſynnes are forgeven the.

There were certeyne of the ſcrybꝭ ſittinge/ and reaſoninge in their hertꝭ: howe doeth thys felowe blaſpheme? who cā forgeve ſynnes/ but god only? And immediatly when Jeſus perceaved in his ſprete/ that they ſo reaſoned in them ſelves/ he ſayde vnto them: why thynke ye ſoche thinges in youre hertꝭ? whether ys it eaſyer to ſaye to the ſicke of the palsey/ thy ſynnes ar forgevē the: or to ſaye/ aryſe/ take vppe thy beed and walke? That ye maye knowe that the ſōne of man hath power in erth to forgeve ſinnes/ he ſpake vnto the ſicke of the palsey: I ſaye vnto the/ aryſe and take vp thy beed/ and gett the hens in to thyne awne houſſe. And by and by he aroſe/ toke vp hys beed/ and wēt forth before them all. in ſo moche that they were all amaſed/ and glorifyed god ſayinge: we never ſawe it on thys faſſion.

And he went out agayne vnto the ſee/ and all the people reſorted vnto hym/ and he taught thē And as Jeſus paſſed by/ he ſawe levy the ſonne of alphey/ ſyt att the receyte of custome/ and ſayde vnto him: folowe me. And he aroſe and folowed hym. And yt cam to paſſe/ as Jeſus ſate att meate in his houſſe/ many pubplicans and ſynners ſate att meate alſo with Jeſus and his diſciples. For there were many that folowed hym.

And when the scribs and pharises sawe him eate with publicans and synners/ they sayde vnto his disciples: howe is it/ that he eateth and drynketh with publicans and synners? when Jesus had herde that/ he sayd vnto them. The whole have no nede of the visicio: but the sicke. I cā to cal the sinners to repentaunce/ and not the iuste.

And the disciples of Jhō and of the pharises did faste/ and they cā and sayde vnto him. Why do the disciples of Jhon and off the pharises faste/ and thy disciples fast nott. And Jesus sayde vnto them: cā the chyldren of a weddinge faste/ whils the brydgrome is with them? As longe as they have the brydgrome with thē/ they cannot faste. Butt the dayes wyll come whē the bryde grome shalbe taken from them/ and then shall they faste in thoose dayes.

Also no mā soweth a pece of newe cloth vnto an olde garmēt/ for thē taketh he awaye the newe pece from the olde/ and so is the rent worsse.

In lyke wyse/ no man poureth newe wyne into olde vessell? for yf he do the newe wyne breaketh the vesselles/ and the wyne rūneth out/ and the vessels are marde. Butt newe wyne must be poured into newe vessell?.

And it chaunsed that he wēt thorowe the cornefeldes on the sabboth daye/ and his disciples as they went on their waye/ began to plucke the eares of cozne. And the pharises sayde vnto hī: Take hede why do they on the sabboth daye that which is vnlaufull? And he sayde vnto thē: have ye never redde what David did/ whē he had nede/ and was anhōgred both he and they that

were with him: howe they went into the houſſe of God in the dayes of Abiathar the hye preſte/ and ate the halowed loves/ which is not lawfull but for the preſte only to eate: and gave alſo to the which were with him: And he ſayde to them: the ſaboth daye was made for man/ and nott man for the ſaboth daye. Wherfore is the ſone of man lorde even of the ſaboth daye.

The. iij. Chapter.

AND he entred agayne into the ſynagog/ and there was a man which had a widered hande: and they watched him/ to ſe/ yf he wolde heale him on the ſaboth daye/ that they myght accuſe hym. And he ſaide vnto the man whych had the widered honde: aryſe and ſtonde in the middes. And he ſayd to them: whether ys it lawfull to do a good dede on the ſaboth daye/ or an evyll: to ſave a manes life/ or to kyll: Butt they helde their peace. And he loked roundeabout on them angrely mornynge on the blindnes of their hertts/ And ſayd to the man: ſtretch forth thyne honde. And he ſtretched it forth: And the honde was reſtored/ even as wholeas the other.

The phariſes departed/ and ſtraygbt waye gaddred a counſell with them that belonged to Herode agayniſt hym/ that they myght deſtroye hi. And Jeſus avoyded with his diſciples to the ſe: and a greate multitude folowed him from galile and from Jewry/ and from hieruſalem/ and from Idumea/ and from beonde Jordane: and they that dwelled about Tyre and Sidon/ a greate multitude: which whe they hade herde what

thynges he did / cam vnto him.

And he comaunded his disciples / that a ship-pe shulde wayte on him / because off the people / leste they shulde throunge hym. for he had hea-led many / in somoche that they preased apō hi / for to touche hi / as many as had plagf and whē the vnclene spirit saw him / they fell doune be-fore him / and cryed sayinge: thou arte the sonne of God: And he streyghtly charged thē that they shulde not vtter him.

And he went vppe into a mountayne / and cal-led vnto him whom he wolde / and they cam vn-to hi. And he ordeined the twelve that they shul-de be with him / and that he myght sende thē to preache. And that they might have power to he-ale sykenesses and to cast out devyll. And he ga-ve vnto Simon / to name / Peter. And he cal-led James the sōne of Zebede / ād Jhon James brother / ād gave thē bonarges to name / which is to saye the sōnes of thounder. And Andrewe / and Philippe / and Bartlemewe ād Mathewe / and Thomas / and James the sōne of Alphey / and Taddeus / and Symon of cane / ād Judas iscarioth / whiche same also betrayed hym.

And they came vnto housse / and the pe-ople assembled togedder agayne / so greatly that they had nott leesar somoche as to eate bre-ed. And when they that longed vnto hym herde off it / they went out to holde hym. For they sa-yde / he is to fervent. And the scribes which came from Jerusalem / sayde: he hath Beel-zebub / and by the power off the chefe devyll / casteth out the vyll. And he called them vnto

hym/ and in ſimilitudꝰ ſayde vnto them.

Howe can Satan driue out Satan? And yf a realme be deuided agaynſte it ſilfe/ that realme cānot endure. And if a houſſe be deuided agaynſte it ſilfe/ that houſſe cannot continue: So yf Satā make inſurreccion agaynſte hym ſilfe/ and be deuided/ he cā not continue/ but hath an ende. No mā can entre into a ſtronge mans houſſe/ and take awaye hys goodꝺ ſ/ except he fyrſt bynde that ſtrōge mā and thē ſpoyle hys houſſe.

Verely I ſaye vnto you that all ſynnes ſhalbe forgeuen vnto mens chyldren: and blaſphemy/ where with they blaſpheme. but he that blaſphemeth the holy gooſt/ ſhall neuer haue forgeuenes: but is in daunger of eternall dampnacion. For they ſayde/ he had an vncleane ſpyrete.

And there cam his mother and his brithren/ and ſtode with oute/ and ſent vnto him and called hym: and the people ſate aboute hym/ and ſayde vnto hym: beholde thy mother āꝺ thy brethrē ſeke for the with out. And he āſwered them/ ſaynge: who ys my mother/ and my brethren? And beloked roūdeabout ō his diſciples/ which ſate i compaſſe about hym/ and ſayde: beholde my mother/ and my brethren/ For who ſoeuer doeth the will off goꝺ/ he is my brother/ my ſyſter and mother.

The. iiij. Chapter.

AND he began agayne to teache then by the ſeꝛſyde. And there gadered togedder vnto hym mocke people/ ſo greatly that he entred into a ſhippe/ and ſate in the ſee/ and all the people

was by the see syde & the shoore/ And he taught
the many thynges in similitudes/ and sayde vn-
to them in his doctrine: Herke to. Beholde/ The
sower went forth to sowe/ and it fortuned as he
sowed/ that some fell by the waye syde/ and the
fowles off the ayre cam and devoured it vppe.
Some fell on a stony grounde: where it had not
moche erth: and by and by sprange vppe/ because
it had not deepth of erth/ and as sone as the sun
was vppe it caught heet: and because it had nott
rotynge it wydered awaye. And some fell amo-
ge the thornes/ and the thornes grewe vppe and
choked it/ so that it gave no frute. And some fell
apon good grounde: and did yelde frute that sprā-
ge and grewe: and brought forthe some thirty fol-
de/ some fourty folde/ and some an hundred fol-
de. And he sayde vnto them: He that hath eares
to heare/ lett hym heare.

When he was alone/ they that were/ aboute
hym with the twelve axed hym of the similitude.
And he saide vnto thē: To you it is geven to kno-
we the mistery of the kyngdom of God/ But vn
to them that are with out/ shall all thingf be do-
ne in similitudf: that when they se/ they shall se/
and not discerne: and when they heare they shall
heare/ and not vnderstode: leste at any tyme they
shulde tourne/ and their synnes shulde be forye-
ven them. And he sayde vnto them: Perceave ye
not this similitude. And howe ye shall knowe all
similitudes?

The sower soweth the worde. These be they w-
hiche are by the wayes syde/ where the worde is
sowen/ to whom as sone as they have herde itt/

cõmith the devyll and takith awaye the worde that was sowen in their hertes. And these also are they that are sowē on the stony grounde: which when they have herde the worde / attonce they receave it with ioye / yett have no rotes in themselves / and so endure but for a season: afterwarde as sone as ony trouble or persecucion ariseth for the wordes sake / anon they fall. And these are they that are sowen amonge thornes / which heare the worde of god / and the care of this worlde and the deceytfulnes of ryches / and the lustes of other thynges entre in / and choocke the worde / and it is made vnfruitfull. And these are they that are sowen in good grounde / which heare the worde and receave it / and bringe forth fruite: some thirtyfolde / some sixty folde / some an hundred folde.

And he sayde vnto them: is the candle lighted / to be put vnder a busshell / or vnder the borde? ys it not therfore lighted that it shulde be put on a candelsticke? For there is no thinge so prevy / that shall nott be opened: nether so secrete / butt that it shall come abroade. If eny man have eares to heare / lett hi heare. And he sayd vnto the: take hede what ye heare. With what measure ye mete / with the same shall it be measured vnto you agayne. And vnto you that have shall more be geven. For vnto hym that hath / shall it be geven: And from hym that hath nott / shall be taken awaye / even that he hath.

And he sayd: so is the kyngdō of God / even as yf a man shulde sowe seede in the grounde / and shuld slepe and rise vp night and daye: and the seede shulde

ſpringe/ and growe vppe whyll he is not ware.
For the erth bryngeth forthe frute off her ſilfe/
firſt the blad/ the the eares/ after that full corne
in the eares. As ſone as the frute is brought fo-
rth/ anon he thrusteth i the ſykell becauſe that
herveſt is come.

And he ſayde: where vnto ſhall we lyken the
kyngdom off God? or with what compareſon
ſhall we compare it? It is lyke a grayne off mu-
ſtardſeed/ which when it is ſowen in the erth/ is
the leeſt of all ſeedes that be in the erth: And af-
ter that it is ſowen it groweth vppe/ and is gre-
ateſt of all yerbes: and bereth greate braunches
ſo that the fowles off the ayre may dwell vnder
the ſhadowe of it.

And with many ſoche ſimilitudes he preached
the worde vnto them/ after as they myght heare
it. And with out ſimilitude ſpake he nothige vn-
to them. But whē they were a parte/ he expou-
ded all thigs to his diſciples. And the ſame daye
whēeven was come he ſayde vnto them: lett vs
paſſe over into the other ſyde. And they late the
people departe ād tok ehi even as he was in the
ſhippe. There were alſo with hi other ſhippes.

And there aroſe a great ſtorme of wynde/ ād
daſſhed the waves ito the ſhippe/ ſo that it was
full. And he was in the ſterne aſlepe on a pelo-
we. And they awoke hym/ and ſayde vnto hym:
Maſter/ careſt thou nott that we periſſhe?
And he roſe vppe and rebuked the wynde/ and
ſayde vnto the ſee: peace and be ſtill. And the
wynde alayed/ and there folowed a greate cal-
me: and he ſayde vnto them: why are ye feare-

full? Howe is it that ye have no fayth? And they feared excedigly/ and sayde wō to another: what felowe is this? for booth wynde ād see obey hym

The. v. Chapter.

AND they cā over to the other syde off the see in to the countre of the gaderens. And whē he was come out of the shippe/ anon mett hym out of the graves a man possessyd of an vnclene sprete/ which had his abydinge amōge the graves. And no man coulde bynde hym with cheynes/ be cause that whē he was often houde with fetters and cheynes/ he plucked the chaynes asundre/ ād brake the fetters ī pecs: Nether coulde eny mā tame hī. And alwayes boothe nyght ād daye he cryed ī the moūtaynes ād ī the graves and bet hym silfe with stones. Whē he had spied Jesus afarre of/ he rāne/ and worshipped him/ and cryed with a lowde voyce and sayde: what have I to do/ with the Jesus the sonne of the moost hyest god? I requyre the ī the name of god/ that thou torment me nott. For he had sayd vnto hym/ Come forthe of the mā thou fowle sprete. And he axed hym: what is thy name? and he anshwered hym/ my name is Legiōl/ for we are many. And he prayd hym instātly/ that he wolde nott sende them awaye out of that region.

There was there nye vnto the mountayns a greate heerd of swyne fedinge/ ād all the devyls besought hym saynge: sende vs ī to the heerde off swyne/ that we maye enter ī to them. And anon Jesus gave them leave/ And the vnclene sprete went out and entred into the swyne. And the he-

erd ſtarteled/and ran hedlyng into the ſee. They were a bout ij M. ſwyne/ād they were drouned in the ſee. And the ſwyne heerdē fleed/and tolde it in the cite/and in the countre. And they cā out for to ſee/what had hapened/And they cam out to Jeſus/ād they ſawe hym that was vexed with the fende and had the legiō ſytt/both clothed and in his right mynde and were a frayed. And they that ſawe it tolde them/howe it had hapened vnto hym that was poſſeſſed offe the devyll/and alſo of the ſwyne. And they began to praye hym/that he wolde departe from their cooſtes. And when he was come in to the ſhippe/he that had the devyll prayed hym that he myght be with hym: Jeſus wolde not ſoffre hi but ſayde vnto hi: goo home i to thyne awne houſſe ād to thy frēdes/ād ſhewe thē what thingē the lorde hath done vnto the/and howe he had compaſſion on the. And he departed/and began to publiſſhe in the ten cites/what thingē Jeſus had done vnto hym/and all men did merveyle.

And whē Jeſus was come ouer agayne in the ſhippe vnto the other ſyde/moche people gaddered vnto hym/and he was nye vnto the ſee. And beholde/there cam vnto hym won of the rulers of the ſinagoggs/whoſe name was Jairus: ād when he ſawe hym/he fell doune att his fete/ād beſought hym greatly/ſaynge: my doughter lyeth att poynt of deeth/I wolde thou woldeſt come and ley thy honde on her/that ſhe myght be ſafe and live. And he went with hym/ād moche people folowed hym/and thronge hym.

And there was a woman/which was diſeaſ-

sed off an yssue off bloude twelve yeres/ and had suffered many thingꝭ of many fisiciōs/ and had spent all that she had/ and felte none amendmēt at all/ But wexed worsse and worsse. When she had herde off Jesus: she cam into the preace behynde hym/ and tewched hys garment. For she sayde: Yf I maye butt tewche his clothinge/ I shall be whole. And streyght waye her foūtayne of bloude was dreyed vppe/ ād she felt in her body/ that she was healed off the plage.

And Jesus immediatly felt in hi silfe/ the vertue that went out off hym/ and tourned hym roūde a boute in the preace/ and sayde: Who tewched my clothes? And his disciples sayde vnto hym: thou seist the people thrustinge the ō every syde/ and yet sayest: who did tewche me? And he loked round about/ ffor to se her thatt had done that thinge. The woman feared and trembled/ for she knewe what was done with in her. And she cam and fell doune before hym ād tolde hym the trueth of every thīge. And he sayde vnto her Doughter/ thy fayth hath saved the/ goo in peace/ and be whole off thy plage.

Whyll he yet spake/ there cam from the ruler of the synagogis housse/ certayne which sayde: thy doughter is deed: why deseasest thou the master eny further? As sone as Jesus herde thatt worde spoken/ he sayde vnto the ruler of the synagoge: Be not afrayed/ only beleve. And he suffred noman to folowe hym moo then Peter/ and James ād Jhon James brother. And he cam vnto the housse of the ruler off the synagoge/ ād sawe the wondryuge and the that wepte and way-

les greatly / And he went in and sayde vnto them: Why make ye this ado ād wepe? The mayden is not dead / but sleepith. And they lawght hym to scorne. Then he put them all out / ād toke the father and the mother off the mayde / and the that were with hym / and entred in where the mayde laye / And toke the mayden by the honde / ād sayde vnto her: Tabitha cumi: which is by interpretacion: mayden I saye vnto the / aryse. And streight the mayde arose / and went on her fete. For she was of the age of twelve yeres. And they were astonied at it out of measure. And he chraged them straytely / that no man shulde knowe off it. And commaunded to geve her meate.

The. vj. Chapter.

AND he departed thēs / and cā in to his awne coūtre / and his disciples folowed hym. And when the saboth daye was come / he began to teache in the synagoge. And many that herde hym were astonyed / ād sayde: Frō whens hath he these thīgs? ād what wysdō is this that is geven vnto hī? ād suche vertues that are wrought by his hōdes? Is not this that carpēter Marys sone / the brother off James / ād Joses ād Juda and Simō? ād are not his sisters here with vs? And they were hurt by the reason of hī. And Jesus sayde vnto thē: a prophet is not despysed but in his awne coūtre / ād amonge his awne kynne / and amonge them that are of the same house / holde. And he coulde there shewe no myracles butt leyd his hondes apon a fewe sicke folke ād healed the. And he merveyled at their vnbelefe.

The Gospell.

And he went aboute by the tounes that lye
circuite/teachynge. And he called the twelv
and began to sende them/two and two/and ga
them power over vncleue spretf. And cōman
ded them/that they shulde take notthinge vn
t heir Jorney/save a rodde ōly: Nether scrip
nether breed/nether mony ī their pourses: bu
shoulde be shood with sandals. And that th
shulde not put on two coottf. And sayd vnto th
wher soever ye entre into an housse/there aby
tyll ye departe thens. And whoso ever shall n
receave you/nor heare you/when ye depar
thens/shake of the buste that is vnder youre
te/for a remembrāce vnto them. Jsaye ver
vnto you/itt shalbe easyer for Zodom and G
mor/att the daye off iudgemēt/thē for that ci

And they went out and preached/that th
shulde repent: and they caste out many devyl
And they annoynted/many that were sicke wi
oyle and healed them.

And kynge Herode herde of him/for his n
me was spreed abroade/And he said: Jhō ba
tiste is risen agayne frō deeth/and ther fore m
racles worke in hym. Wother sayd/it is helya
and some sayde: it is a prophet/or as won of t
prophettf. But whē Herode herde of hi he say
it is Jhō whō J beheded/he ys risen from de
agayne.

For Herode him silfe/had sent forth/ād h
taken Jhō/and bounde hi and cast him into p
son for Herodyas sake which was hys broth
Philippf wyfe. For he had maried her. Jhō sa
vnto herode: It is not laufull for the to have t

brothers wyfe. Herodias layd waite for hi/ and wolde have kylled him/ butt she coulde not. For Herode feared Jhō/ knowynge that he was iuste and holy/ and gave hī reverēce/ And whē he herde hī he did many thīges/ ād herde hī gladly.

And when a convenyent daye was come. Herode ō hys birth daye made a supper to the lordes/ captayns/ ād chefe estatt of galile. And the doughter of the same Herodias cām in and daunsed/ and pleased Herode and them that sate att bourde also/ Thē the kīge sayd vnto the maydē: axe of me what thou wilt/ ād I will geve it the. And he sware vnto her what soever thou shalt axe of me/ I will geve it the/ even vnto the one halfe of my kyngdom. And she went forth and sayde to her mother: what shall I axe? And she sayde: Jhon baptistt heed. And she cām in streigth waye with haste vnto the kīnge/ ād axed sayīge: I wyll/ that thou geve me by ād by in a charger the heed of Jhō baptist. And the kīge was sorye yet for hys othes sake/ and for their sakt which sate att supper also/ he wolde not put her besyde her purpost. And immediatly the kynge sent the hangman and cōmaūded his heed to be brought in. And he went and beheeded him i the prison/ and brought his heedde in a charger and gave hit to the mayden/ and the maydē gave it to her mother. Whē his disciples herde of it/ they cam and toke vppe his body/ and put it in a toumbe.

And the apostles gaddered thē selves to gedre to Jesus/ ād told hī all thyngs/ booth what they had done/ and what they had taught. And he sayd vnto them: come ye aparte in to the wyl-

dernes/and reſt a whyle. For there were many cõmers ād goers. And they had no leasur wõ for to eate. And he went by ſhippe aſyde out off the waye into a deſertt place. And the people ſpyed them when they departed: and many knewe hi/and they haſted a fote thether out of every cite/and cā thyther before them/And cam togedder vnto hym. And Jeſus went out and ſawe moche people/ād had cõpaſſiõ on them/because they were lyke ſhepe whych had no ſhepperde. And he began to teache them many thingſ.

And whē the daye was nowe farre ſpent/his diſciples cam vnto him ſayinge: thys ys a deſert place/ād nowe the daye ys farre paſſed/lett thē departe/that they maye goo into the countrey rounde about/and in to the townes/and bye them breed: for they have nothinge to eate. Ye anſwered and ſayde vnto them: geve ye them to eate/And they ſayde vnto hym: ſhall we goo and bye ij. C. penyweath of breed/ād geve them to eate? He ſayde vnto them: howe many loves have ye? Goo and loke. And when they had ſerched/they ſayde: v. and. ij. fyſſhes. And he cõmaunded the to make them all ſytt doune/by companyes apō the grene graſſe. And they ſate doune here a rowe and there a rowe/ by houndreds and by fyfties. And he toke the v. loves and the. ij. fyſſhes and loked vppe to heven ād bleſt/and brake the loves/and gave them to hys diſciples to put before them/and the ij. fyſſhes he devyded a monthem all. And they all ate/and were ſatiſſyed. And they toke vppe twelve baſkettſ full off the gobbettſ and of the fyſſhes. And they that ate

were about fyve thousand men.

And streyght waye he caused hys disciples to goo into a shippe/ and to goo over the water before vnto bethsaida/ whill he sent awaye the people. And as sone as he had sent them awey/ he departed into a mountaine to praye. And when even was come/ the shippe was in the myddst of the see/ and he alone on the londe/ and he sawe the troubled in rowinge/ for the wynde was contrary vnto them. And aboute the fourth quartre of the nyght/ he cam vnto them/ walkinge apon the see/ and wolde have passed by the. Whē they sawe hi walkige apō the see/ they supposed yt had bene a spirite/ and cryed oute: For they all sawe hym/ and they were afrayed. And anon he talked with them/ and sayde vnto them: be of good chere/ it is I/ be not afrayed. And he went vnto them into the shippe/ and the wynde ceassed/ and they were sore amased in them selves beyonde measure/ and marveyled. For they remembred nott off the loves/ because their hertes were blynded.

And they cam over/ and went into the londe off genazareth/ and drue vp into the haven. And as sone as they were come out off the shippe/ streyght they knewe hym/ and ran forth through out all the region rounde a about/ and began to cary aboute in beedes all that were sicke/ when they herde tell that he was there. And whither soever he entred into the toumes/ or cites/ or villages/ they leyde their sicke in the stretes/ and prayed hyme/ that they myght

touche and hit wer but the edge off hys vestute. And as many as touched hym were safe.

The. vij. Chapter.

AND the pharises cam togedder vnto hym/ and dyvers off the scribꝰ which cam from Jerusalem. And whē they sawe certayne of hys disciples eate breed with cōmen handes (that is to saye/ with vnwesshen hondꝰ) they complayned. For the pharises/ ād all the Jewes/ except they washe their hādꝰ ofte/ eate not/ observinge the tradicions of the seniours. And whē they come from the markett/ except they washe them selves they eate not. And many other thīgꝰ there be/ which they have taken apon them to observe/ as the wasshige of cuppes and cruses/ ād of brasen vessels/ and of tables.

Then axed hym the pharises and scribꝰ: why walke not thy disciples accordinge to the tradicions of the seniours/ butt eate breede with vnwesshē hondꝰ? He answered and sayde vnto thē well prophesied hath Esayas of you ypocrytꝰ as it is writtē: This people honoreth me with their lyppes/ but their hert is farre frō me: Invayne they worshippe me/ teachinge doctryns which are nothinge but the commandementꝰ offinē/ for ye laye the commandement of God aparte/ and ye observe the tradicions of men as the wessinge off cruses and off cuppes/ and many other suche lyke thinges ye do.

And he sayde vnto them: well/ ye putt awaye the commandement of God/ to mayntayne youre owne tradecions. For Moses sayde: Honou-

rethy father ād thy mother: and whosoever sayeth evyll to his father or mother/ let hym dey for it. But ye saye: a man shall saye to his father or mother Couban/ that is/ whatsoever thynge Joffet/ that same doeth profit the. And ye soffre no more that a man do eny thynge for his father or mother/ and thus have ye made the cōmaundement off God off none effecte throughyoure awne tradicions which ye have ordeyned. And many soche thynges ye do.

And he called all the people vnto hym/ ād sayde vnto them: Herke vnto me every one off you and vnderstonde: there is no thynge without a man that can defyle hym when itt entreth into hym/ but thoo thynge which procede out of a mā are those which defyle a mā. If eny man have eares to heare/ let hym heare. And whē he cā into a house away fro the people/ his disciples axed hī of the similitude ād he sayd vnto thē: Do ye thē lacke vnderstondinge: Do ye not yet perceave/ that whatsoever thinge frō without entreth into a mā/ itt can not defyle hym/ be cause it entrith not into his hert/ but into the belly: ād goeth out into the draught that purgeth oute all meates.

And he sayde that defileth a man whiche cometh oute of a man. For from within even oute off the hert off men/ proceade evyll thoughtes: adoultry/ fornicacion/ murder/ theeft/ covetousnes/ wickednes/ dicepte/ vnclenes/ ād a wicked eye/ blasphemy/ pryde/ folisshnes: All these evyll thynges/ cō from within/ ād defile a man.

And from thence he rose and went into the borders off Tire and Sidō/ and entred into ā hous

sse/ and wolde that no man shulde have knowen off hym: Butt he culde nott be hid. For a certayne woman whose doughter had a foule sprete when she herde off hym/ cam and fell doune att hys fete. The woman was a greke out off sirophenicia/ and she besought hym that he wolde caste out the devyll out off her doughter. Jesus sayde vnto her: lett the chyldren fyrst be feed. It ys nott mete/ to take the chyldrens breed/ and to caste itt vnto whelpp⁹. She answered and sayde vnto hym: even soo master/ neverthelesse/ the whelpp⁹ also eate vnder the table off the chyldrens cromes. And he sayde vnto her: for thys sayinge goo thy waye/ the devyll ys gon out off thy doughter. And when she was come home to her housse she founde the devylll departed/ and her doughter lyinge on the beed.

And he departed agayne from the coostes off Tyre and Sydon/ and cam vnto the see off Galile throwe the mydd⁹ off the coost⁹ off the .x. cites/ And they brought vnto him won that was deffe/ and stambred in hys speche/ and prayde hym to laye hys honde apon hym. And he toke hym a syde from the people/ and putt hys fyngers in hys eares/ and did spet/ and touched his tounge/ and loked vp to heven/ and syghed/ ād sayde vnto hym: ephatha that ys to saye/ be openned. And streyght waye hys eares were openned/ and the stringe off hys toūge was loosed/ and he spake playne. And he commaūded them that they shulde tell no man. Butt the more he forbad them/ soo moche the more a greate

deale they pubblessed it. And were beyonde measure astonyed/ sayinge: He hath doneall thingt well/ And hath made booth the deffe to heare/ and the dom to speake.

The. viij. Chapter.

IN those dayes when there was a very greate companye/ and had nothinge to eate/ Jesus called hys disciples to hym/ and sayd vnto them: my herte melteth on this people/ be cause they have nowe bene wyth me iij. dayes/ and have nothinge to eate: And yf I shulde sende them awaye fastinge to their awne houses/ they shulde faynt by the waye. For dyvers of them cam from farre/ And hys disciples answered hym: from whence myght a man suffyse them with breed here in the wyldernes? And he axed them: howe many loves have ye? They sayde: seven. And he cōmaunded the people to sitt doune on the grounde. And he toke the. vij. loves/ gave thankt/ brake/ and gave to hys disciples/ to set be fore them. And they sett them before the people. And they had a feawe smale fysshes/ and he blessed them and cōmaunded them also to be sett before them/ They ate and were suffysed/ and they toke vp off the broken meate that was lefte/ vij. basketf full. They that ate were in nomber aboute fowre thousandt. And he sent them awaye.

And a non he toke ſhippe with his diſciples/ and cam into the partyes of dalmanutha. And the phariſes cā forth/ and began to diſpute with ith hym/ and ſought of hym a ſigne from heven tempting him/ and he ſyghed in his ſpirite and ſayde: why doth thys generacion ſeke a ſigne? Verely I ſaye vnto you/ there ſhall no ſigne be geven vnto thys generacion. And he left them and went into the ſhippe agayne/ and departed over the water.

And they had forgotte to take breed with the/ nether had they in the ſhippe with them more the one loofe. And he charged them ſaying: take hede/ be ware of the leven of the phariſes/ and the leven of Herode. And they reaſoned amonge the ſelves ſaynge: we have no breed. And when Jeſus knewe that he ſayde vnto them: why take ye thought be cauſe ye have no bread? perceave ye not yet/ nether vnderſtonde? Have ye youre herti yett blynded? Have yee eyes and ſe nott? and have yee eares and heare not? Do ye nott remēber? When I brake v. loves amonge. v. M. men/ howe many basketts full of broken meate toke ye vpp? They ſayde vnto him xij. When I brake vij amōge iiij M. howe many basketts of the levings of broken meate toke ye vp? they ſayde vij. And he ſayde vnto them: howe is it that ye vnderſtonde not?

And he cam to bethſayda/ and they brought a blynde man vnto him and deſyred hym/ to touche hi. And he caught the blinde by the honde and ledd hym out off the toune/ and ſpat in hys eyes and put hys hondes apon hym/ and axed hi

yf he sawe eny thinge/ and he loked vp ād sayde: I seme/ For I se them walke as they were trees. After that he put his hondf agayne apon his eyes/ and made hym see. And he was restored to his sight/ and sawe every mā clerly. And he sent hym home to his awne houssē sayīge: nether goo in to the toune/ nor tell it to eny in the toune.

And Jesus wēt out and his disciples into the tounes that longe to the cite called Cesarea Philippi/ and by the waye he axed his disciples sayinge: whom do mē saye that y am? They answered: some saye that thou arte Jhon Baptiste: some saye Helyas/ and some one off the prophetf. And he sayde vnto thē: But whō saye ye that I am? Peter answered and sayd vnto hym: Thou arte very Christe. And he charged thē/ that they shulde tell no man off it. And he began to declare vnto them/ howe that the sonne of man muste suffre many thyngf/ and shulde be reproved off the seniours and off the hye prestes ād scrybes/ and shulde be kylled/ and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke hym a syde/ and began to chyde hym. Ye tourned a boute/ and loked on his disciples/ and rebuked Peter sayinge: Goo after me Satā. For thou savorest not the thynges off God: But the thynges off men.

And he called the people vnto hym/ with his disciples also/ and sayd vnto them: Whosoever wyll folowe me/ lett hym forsake hym silfe/ and take vp his crosse/ and folowe me. For whosoever wyll save his lyfe/ shall lese it. But whosoever shall loso his lyfe for my sakeād the gospels-

.the same shall save it. What shal it profet a mā/ yf he shulde wyn all the worlde/ and loose his a/ wne soule? or els what shall a mā geve/ to rede/ me his soule agayne? Who soeuer therfore shall be asshamed off me and off my wordes/ amonge this advoutrous and sinfull generacion: of hym shall the sonne of man be ashamed/ when he cō/ meth in the glory of his father with the holy an/ gels. And he sayde vnto the: Verely I saye vnto you: There be some off them that stonde here/ which shall not taste of deeth/ tyll they have sene the kyngdom off God come with power.

The. ix. Chapter.

AND after. vj. dayes Jesus toke Peter/ Ja/ mes/ and Jhon and leede them vp in to an hye moūtayne out of the waye alone/ ād he was transfigured before them. And his rayment did shyne/ and was made very whyte/ even as sno/ we: so whyte as noo fuller cā make apon the erth And there apered vnto them Helyas with Mo/ ses: And they talked with Jesu. And Peter an/ swered and sayde to Jesu: Master/ here is good beinge for vs/ let vs make. iij. tabernacles/ one for the/ one for Moses/ ād one for Helyas. And wist not what he sayde. For they were afrayde. And there was a cloude that shadowed them. And a voyce cam out of the cloude saynge: This ys my dere sonne/ here hym. And sodenly/ they loked rounde aboute them/ and sawe no mā mo/ re/ but Jesus only.

As they cam doune from the hill/ he charged them/ that they shulde tell no mā what they had sene/ tyll the sonne of man were risen from deeth agayne. And they kepte that sayinge with in thē/ and demaunded won of another/ what that rysinge frō deeth agayne shulde meane? And they axed hym sayinge: why then saye the scribes/ that Helyas muste fyrste come? He answered and sayde vnto thē: Helyas at his fyrste cōmynge/ shall bringe all thyngs agayne into good order: And even so ys it wrytten off the sonne off man/ that he shall suffre many thinges/ and shall be setatt nought. And I saye vnto you/ thatt Helyas ys come/ ād they have done vnto hym what soever pleased them/ as it is wrytten off hym.

And he cam to his disciples/ and sawe moche people about them/ and the scribes disputinge with them. And streyght waye all the people beheilde hym and were amased/ and ran to hym/ and saluted hym. And he sayde vnto the scribes: What dispute ye with them? And won of the cōpanye answered and sayde: Master/ I have brought my sonne vnto the/ which hath a dom spirite/ And whensoever he taketh hym/ he teareth hym/ and he foameth/ and gnasheth with his tethe/ and pyneth awaye. And I spake to thy disciples that they shulde caste hym out/ and they coulde nott.

He answered hī ād sayd: O generacio without faight/ howe lōge shall y be with you. Howe lōge shall y suffre you? bringe him vnto me. And they brought hī vnto hī. And as sone as the spirite

sawe him/ he tare him. And he fell doune on the grounde walowinge: And fomynge. And he axed his father: howe longe is it a goo/ sens this hath happened hym? And he sayde/ of a chylde. And ofte tymes casteth hym in to the fyre/ and also in to the water/ to destroye hym. Butt yff thou canste do eny thynge/ have mercy on vs/ and helppe vs. Jesus sayde vnto hi: ye yf thou coul-dest beleve/ all thyngs are possyble to hym that belevith. And streygthwaye the father off the chylde cryed with teares sayinge: Lorde I bele-ve/ sucker myne vnbelefe.

When Jesus sawe that the people cam runn-ynge togedder vnto hym/ he rebuked the foule sprete/ sayinge vnto hym: Thou dom and deffe sprete/ I charge the come out of hym/ and entre no more in to hym. And the sprete cryed/ and rent him sore/ and cam out: And he was as won that had bene deed/ in so moche that many sayde/ he is deed. Butt Jesus caught hys honde/ and ly-fre hym vpp/ and he roose. And when he was co-me in to the housse/ his disciples axed him secret-ly: why coulde nott we caste hym out? And he sa-yde vnto them: thys kynde can by no nother me-anes come forth/ but by prayer and fastynge.

And they departed thens/ and toke there ior-ney thorowe galile/ and wolde not/ that eny mā shulde have knowē itt. For he taught hys disci-ples/ and sayde vnto them: The sonne off man shalbe delyvered in to the hondf off men/ and they shall kyll hym/ and after that he ys kylled he shall aryse agayne the thryd daye. Butt they wiste nott what that sayinge meant/ and were

affrayed to aske hym.

And he came to Capernaū/ and when he was come to house/ he sayde to them: what was that ye disputed betwene you by the waye? And they helde their peace (for by the waye they reasoned amōge them selves/ who shulde be the cheefest) And he sate doune/ and called the twelve vnto hym/ and sayd to them: yf any man desire to be fyrst/ the same shalbe last of all/ and servaunt vnto all. And he toke a chylde and sett hym in the myddst of them/ and toke hym in his armes and sayde vnto them: Whosoever receaveth one soche a chylde in my name/ he receaveth me: And whosoever receaveth me/ receaveth not me/ but him that sent me.

Jhon answered hym/ sayinge: master/ we sawe one castinge out devyls in thy name/ which followeth not vs/ and we forbade hym/ because he followeth vs nott. But Jesus sayde: forbid hym nott. For there is no man that shall do a myracle in my name/ and can speake lightly evyll of me. Whosoever is not agaynst you/ is on your parte. And whosoever shall geve you a cuppe of water to drinke for my names sake because ye are belongynge to christe/ verely I saye vnto you/ he shall nott loose his rewarde.

And whosoever shall hourte one of these litell wone/ that believe in me/ it were better for him/ that a mylstone were hanged aboute his necke/ and that he were cast in to the see. And yf thy hāde offende the/ cut hym of. It is better for the/ to entre into lyffe maymed/ the to goo/ with two hondes in to hell/ to fire that never shalbe quen-

ched/ where there worme dyeth nott/ and the fyre never goeth oute. And yf thy fote offende the/ cut hym of. It is better for the to goo halt in to lyfe/ then with ij. fete to be cast into hell/ into fyre that never shalbe quenched: where there worme dyeth not/ ād the fyre never goeth oute: And yf thyne eye offende the plucke hym oute. It ys better for the to goo in to the kyngdō of god with one eye/ then havynge two eyes to be caste into hell fyre: where their worme dyeth nott/ and the fyre never goeth oute.

Every man therfore shalbe salted with fyre: And every sacryfyse shalbe seasoned with saltt. Salt ys good. But yf the salt be vnsavery: what shall ye salte there with? Se that ye have saltt in youre selves. And have peace amonge youre selves/ one with andther.

The .x. Chapter.

AND he rose from thens/ and went in to the coostes of Jewry through the regyon that ys beyonde iordā. And the people resorted vnto hym afresshe: And as he was wont he taught them agayne. And the pharyses cam and axed hym a question: whether it were laufull for amā to putt awaye hys wyfe. To prove hym. He answered ād said vnto thē: what did Moses bid you do? And they sayde: Moses suffred to wryte a testimoniall of her divorsment/ and to putt her awaye. And Jesus answered/ and sayd vnto thē: For because of youre harde hertt̄ he wrote thys precept vnto you. But at the fyrst creacion/ god made them man and woman/ sayinge: for thys

thingꝭ sake shall a man leve father and mother/ and byde by his wyfe/ and.ij.shalbe made won flesshe. So then are they nowe nott twayne/ but won flesshe/ therfore that whych god hath cuppled/ let nott man separate.

And in the housse his disciples axed him agayne of that mater. And he sayde vnto thē: Whosoever putteth awaye his wyfe/ and maryeth another/ breaketh wedlocke to her warde. And yf a womā forsake her husband/ and be maryed to another/ she cōmitteth advoutry.

And they brought chyldren to hym that he shoulde touche thē. And hys disciples chid thoose that brought them. When Jesus sawe that/ he was displeased/ and sayd vnto them: Suffre the chyldren to come vnto me ād forbid thē not. For vnto suche belongeth the kīgdō of god. Verely I saye to you/ whosoever shall not receave the kyngdō of god as a chylde/ he shall not entre therin. And he toke them vppe in his armes/ ād putt his hondꝭ apon them/ and blessed them.

And whē he was come out into the waye/ there cam won runninge ād kneled to hī/ and axed hī: Goode master/ what shall I do/ that I maye enheret eternal lyfe? Jesus said vnto hī: why callest thou me goode? there is no man goode but won/ whych ys god. Thou knowest the cōmaundmētꝭ. breake not matrimony/ kyll not/ steale nott/ bere no falce wytnes/ defraude no mā/ honore thy father ād thy mother. He answered ād said to hī: master/ all theese I have observed frō my youth. Jesus beheld hī/ ād had a favour to hī/ ād said vnto hī: Wō thīge is lackīge vnto the

God/ and sell all that thou hast/ and geve itt to the povre/ and thou shalt have treasure in heve/ and come and folowe me/ and take thy crosse on the. But he was discūforted with that sayinge/ and went awaye mornynge/ for he had greate possessions.

And Jesus loked rounde aboute/ and sayd vnto hys disciples: with what difficulte shall they that have ryches entre into the kingdom of god. Hys disciples were astōnyed at hys wordes. Jesus answered agayne/ and sayde vnto them: chyldren/ howe harde is it for them/ that truste in their ryches/ to entre in to the kyngdō off god. It is easyer for a camell to go thorowe the eye of an nedle/ the for a ryche man to entre into the kyngdom of god. And they were astonnyed out of measure/ sayinge betwene the selves: who the can be saved? Jesus loked apō them/ and sayd: with men it is vnpossible/ but not with god: for with god all thingf are possible.

And Petre began to saye vnto hym: Loo/ we have forsaken all/ and have folowed the. Jesus answered and sayde: Verely I saye vnto you/ there ys no man that hath forsaken houssē/ or brethren/ or sisters/ or father/ or moder/ or wyfe/ other chyldren/ or londes/ for my sake and the gospellf/ whych shall nott receave an houndred folde nowe in thys lyfe/ houses/ and brethrē/ and sisters/ and mothers and childrē/ and londf whith persecucions/ and in the worlde to come eternall lyfe. Many that are fyrst/ shalbe last. And the last fyrst. They were in the waye goinge vppe to Jerusalem. And Jesus wēt be-

fore them/ and they were amased/ and as they folowed/ were affrayde.

And Jesus toke the xij. agayne/ and began to tell them what thinge shulde happen vnto him. Beholde we goo vppe to Jerusalem/ and the sone off man shalbe delyvred vnto the hye preestes and vnto the scribes/ and they shall condempne hym to deeth/ and shall delyvre hym to the gentyls/ and they shall mocke hym/ and scourge him and spit apon hym/ and kill him/ and the thirde daye he shall ryse agane.

And James and Jhon the sons off Zebede/ cam vnto hym/ sayinge: master/ we wolde that thou shuldest do for vs what soever we desyre. He sayde vnto them: what wolde ye I shulde do vnto you? They sayd vnto hym: graunt vnto vs that we maye sitt won on thy ryght honde/ and the other on thy lyfte honde/ in thy glory. Butt Jesus sayd vnto them: Ye wot not what ye aske. Can ye dryncke of the cuppe/ that I shall dryncke of? And be baptised i the bapti that I shalbe baptised in? And they sayd vnto him: that we can. Jesus sayde vnto them: ye shall dryncke off the cuppe that I shall dryncke of/ and be baptised with the baptim that I shalbe baptised in: But to sitt on my right honde and on my lifte honde/ ys not myne to geve/ but to them for whom it ys prepared.

And when the .x. herde that/ they begā to disdayne at James and Jhon. Butt Jesus called thē vnto him/ and sayd to them: Ye knowe wele that they whych seme to beare rule amonge the gentyls/ raygne as lordes over thē. And they

that be greate men amonge them exercyse auc-
torite over them. So shall it not be a monge you
but wosoever of you wilbe greate amonge you
shalbe youre mister. And wosoever wilbe chefe/
shalbe servaunt vnto all. For even the sonne of
man came/ nott that other shulde minister vnto
hym: but to minister/ and to geve his lyfe for the
redempcion of many.

And they cam to hierico/ and as he went oute
off hierico/ with his disciples and a greate no-
bre of people: Barthimeus the sonne of Thimeus
which was blynde/ sate by the hye wayes sy-
de beggynge. And when he herde that it was
Jesus off nazareth/ he began to crye/ and to sa-
ye: Jesus the sonne off David/ have mercy on
me. And many rebuked hyme/ be cause he shul-
de hoolde is peace. But he cryed the moore a gre-
ate deale/ thou sonne off David have mercy on
me. And Jesus stode still/ and commaunded
hym co be called/ and they called the blynde/ sa-
ynge vnto hym: be off good comfort ryse he cal-
leth the. He threwe awaye his clooke/ and roose
and cam to Jesus/ And Jesus answered/ and
sayd vnto hym: what wilt thou that I do vnto
the? The blynde sayde vnto hym: master/ that y
myght see. Jesus sayd vnto hym: goo thy waye/
thy fayght hath saved the/ And by ād by he rece-
aved his sight/ and folowed Jesus in the waye.

The xj. Chapter.

AND whē they cam nye to hierusalem/ vnto
bethphage/ ād bethani/ be sydī moūt oliv-
te/ he sent forth. ij. of his disciples/ ād sayde vn-

to them: Goo youre wayes into the toune that is over agaynste you/ And as soneas ye ētre in to it ye shall fynde a coolte boūde/ where ō never man sate: loose hym ād brynge hym hidder. ād if eny man saye vnto you: why do ye soo? saye that the lorde hath neade of hī/ ād streight waye he wyll sende hym hidder. They wēt their waye/ and found a coolte tyed by the dore with out in a place where two wayes mett/ ād they losed hym. And divers of them that stode there/ sayd vnto them: what do ye loosynge the coolte? ād they sayd vnto them: even as Jesus had commaunded them. And they let them goo. And they brought the coolte to Jesus/ ād caste their garmēt? on hym/ and he sate apon hym. And many spreede there garment? in the waye. other cutt doune braunches of the trees/ and strawed them ī the waye. And they that went before and they that followed/ cryed/ saynge: Hosianna: blessed be he that cometh in the name off the lorde. Blessed be the kyngdom that commeth in the name off hym that is lorde off oure father David. Hosianna in the hyest.

And the lorde entred into hierusalem/ and into the temple. And whē he had loked roundabout apon all thing?/ and nowe the even tyde was come he went out vnto bethany with the twelve. And on the morowe whē they were come out frō bethany/ he hungred/ and he spyed a fygge tree a farre off/ havinge leves/ and went to se whether he myght fynde eny thige there on: but whē he cam there to/ he founde nothinge butt leves. For the tyme off fygg? was not yet. And Jesus

anſwered and ſayd to it: never man eate frute of the here after whill the worlde ſtödith. And his diſciples herde it.

And they cam to hierusalem/ and Jeſus wēt into the temple/ and began to caſt out them which ſoolde and bought in the tēple. And overthrewe the tabels of the money chaungers/ and the ſtoles of thē that ſoolde doves. āde wolde not ſuffre that eny mā caried a veſſell thorowe the temple. And he taught ſaynge vnto them/ ys it not writtē/ howe that myne houſſe ſhalbe called the houſſe of prayer vnto all naciōs? But ye have made it a deen of theves.

And the ſcribes and hye preſtes herde yt and ſought howe to diſtrope him. For they feared hym becauſe all the peple marveld at his doctrine. And when even was come/ he went out of the cite. And in the mornynge as they paſſed by/ they ſawe the fygge tree dryed vpp by the rotes. And Peter remembred/ and ſayd vnto hym: maſter/ beholde/ the fygge tree which thou curſedſt/ ys widdred awaye. And Jeſus anſwered/ and ſayde vnto them: Have confidens in god. Verely I ſye vnto you/ that whoſoever ſhall saye vnto this mountayne: take awaye thy ſilfe/ āde caſt thy ſilfe in to the ſee/ and ſhall not waver in his herte/ butt ſhall beleve that thoose thinges which he ſayeth ſhall come to paſſe/ what ſoever he ſayeth ſhalbe done vnto hi. Therfore I ſaye vnto you/ what ſoever ye deſyre whē ye praye/ beleve that ye ſhall have it āde it ſhalbe done vnto you. And whē ye stōd āde praye/ forgeve yf ye have eny thinge agaynſte eny mā that youre father alſo which

is in heven/ maye for yeve you youre trespases.

And they cam againe to hierusalem/ and as he walked in the temple/ there cā to hym the hye prestes/ and the scribes/ and the seniours/ and sayd vnto hym: by what auctorite doest thou these thingꝭ? ād who gave the this auctorite/ to do these thingꝭ? Jesus answered/ and sayde vnto thē: I wyll also axe of you a certeyne thynge/ ād answere ye me/ and I wyll tell you by what auctorite I do these thingꝭ. Whether was the baptim of Jhon from hevi/ or of men? Answer me. And they thought in them selves/ saynge: Yf we shall saye/ from heven. he will saye: why thē did ye not beleve hym? but yf we shall saye/ of men/ then feare we the people. For all men counted Jhon/ that he was a veri prophett. And they ā-swered/ and sayd vnto Jesu: we cānot tell. And Jesus answered/ and sayd vnto thē: nether wyll I tell you/ by what auctorite I do these thyngꝭ.

The. xij. Chapter.

AND he began to speake vnto them in similitudes. A certayne mā planted a vineyarde/ and compased it with an hedge/ and ordeyned a wyne presse/ and bilt a toure in hytt/ and lett it out to hyre vnto husbandemen/ and went into a straunge coūtre. And when tyme was come he sentt to the tennauntꝭ a servaunt that he myght of the tenauntꝭ receave of the frute of the vyneyarde. And they caught hym and bett hym and sentt hym agayne empty. And moreover he sentt vnto them another servaūt/ and at hym

they cast stones and brake hys heed/ and sent him agayne all to revyled. And agayne he sent an other/ and hym they kylled: and many other/ beetynge some/ and kyllinge some.

Yet had he one sonne whom he loved tenderly/ him also sent he att the last vnto them/ sayinge: they wyll feare my sonne. Butt the tenaunt sayde with in themselves: Thys ys the heyre/ come lett vs kill him/ and the inheritaunce shall be oures. And they toke him and killed him/ and cast hym out of the vyneyarde. What shall then the lorde of the vyneyarde do? He will come and distroye the tenaunt/ and let out the vyneyarde to other. Have ye nott redde thys scripture? the stoone which the bylders did refuse/ ys made the chefe stoone in the corner: Thys was done off the lorde/ and ys mervellous in oure eyes. And they went about to take hym/ butt they feared the people. For they perceaved that he spake that similitude agaynst them. And they left hym and went their waye.

And they sent vnto hym certayne off the phariseis with Herodes servaunts/ to take hym in hys woordes. And as soone as they were come/ they sayd vnto hym: master/ we knowe that thou arte true/ and careste for no man: For thou consyderest nott the degree off men/ butt teachest the waye off god truly: Ys yt lawfull to paye tribute to Cesar/ or nott? ought we to geve/ or ought we nott to geve? He knewe their dissimulacion/ and sayd vnto them: Why tempte ye me? Bryng me a peny/ that I maye se yt. And they brought hym one. And he sayde vnto them: Whose

ys thys ymage and ſuperſcripcion? And they ſayde vnto hym/ Cesars. And Jesus answered/ and ſayde vnto them: Then geve to Cesar that which belongeth to Cesar: And geve God that which perteyneth to God. And they mervelled att hym.

And the ſaduces cam vnto hym/ which saye/ there is no resurrection. And they axed hym/ saynge: Master/ Moses wrote vnto vs/ yff eny mans brother dye/ and leve his wyf/ behynde hi/ and leve no chylde: that the hys brother ſhulde take his wyfe/ and reyſe vppe ſeed vnto his brother. There were seven brethre and the fyrſt toke a wyfe/ and whe he dyed left no seed behynde hym. And the ſecode toke her/ and dyed: nether left he eny ſeede/ and the thyrde lyke wyſe. And ſeven had her/ and left no ſeed behynde them. Laſt of all the wyfe dyed also. In the resurres cio the/ whe they ſhall ryſe agayne: whoſe wyfe ſhall ſhe be of them? For seven had her to wyfe. Jesus answered/ and sayde vnto them: Are ye not ther fore deceaved be cauſe ye knowe not the ſcripture? Nether the power of God? For whe they ſhall ryſe agayne from deeth/ they nether marry/ nor are maryed: butt are as the angels which are in heven. As touchynge the deed/ that they ſhall ryſe agayne: have ye nott redde in the boke off Moſes/ howe in the buſſhe God ſpake vnto hym ſayinge: I am the God of Abraham/ and the God of Jſaac/ and the God of Jacob? He is not the god of the deed/ butt the god of the lyvynge/ ye are ther fore greatly deceaved.

And there cam: vo off the ſcrybe/ ad when he

had herde them disputynge to gedder/ and perceaved that he had answered them well/ he axed hym: Which is the fyrste of all the commaundement? Jesus answered hym: The fyrste of all the commaundemēt is. Heare Israhel/ oure lorde God/ is wone lorde. And thou shalt love thy lorde God with all thy hert/ and with all thy soule/ and with all thy mynde/ and with all thy strengthe. This is the fyrste commaundemēt. And the secōde is lyke vnto this. Thou shalt love thy neghbour/ as thy silfe. There is none other commaundement greater then these.

And the scribe sayde vnto hym: well master/ thou hast sayde the trugthe/ that there ys one God/ and that there is none but he. And to love hym with all the herte/ and with all the mynde/ and with all the soule/ and with all the strēgthe. And to love a mans nehbour as hym silfe/ ys a greater thynge then all holocaustes and sacrifises. And when Jesus save howe that he answered discretly/ he sayd vnto hym: Thou arte not farre from the kyngdom of god. And no mā after that durst axe hym eny question.

And Jesus answered/ and sayd teachynge in the tēple: howe sayeth the scribes/ that christ is the sonne off David? for David hym silfe inspyred with the holy goost sayd: The lorde sayde to my lorde/ sytt on my right honde tyll I make thyne enemys thy fote stole. The David hym silfe calleth hym lorde/ and by what meanes ys he then his sonne? And moche people herde hym gladly.

And he sayd vnto them in his doctrine: beware off the scribes which love to goo in longe/ clo-

thynge: and love salutacions in the market places/ and the these seates in the sinagogs/ and to sit in the vppermost roumes att feastes/ and devoure widowes houses/ and vnder a colour praye longe prayers. These shall have greater damnacion.

And Jesus sat over agaynst the treasury/ ād behelde howe the people putt money into the treasury. And many that were ryche/ cast in moch. And there cā a certayne povre widowe/ and she threwe in two mytes/ whiche make a farthynge. And he called vnto hym his disciples/ and sayd vnto them: Verely I saye vnto you/ that thys pover widowe hath cast moare in/ then all they which have caste into the treasury. For they all putt in off their superfluite: But she off her poverte/ cast in all that she had/ evē all her livynge

The xiij. Chapter.

And as he went out of the temple/ wō of his disciples sayd vnto hym: Master/ se what stones/ and what bildyngs are here. And Jesus answered/ and sayde vnto hym: Seist thou these greate byldyngs? There shall not be leefte one stone apon a nother/ that shall not be throwen doune.

And as he sate on mounte olivete over ayenst the tēple/ Peter and James and Jhon and Andrew axed hym secretly/ tell vs whē these things shalbe? And what is the signe/ whē all these things shalbe fulfilled? And Jesus answered them/ and began to saye: Take hede lest ny mā

deceave you. For many shall come in my name sayinge: I am Christ / And shall deceave many.

When ye shall heare off warre / and tydinges off warre / be ye not troubled. For they must needes be. Butt the ende is nott yett. For there shall nacion arise agaynste nacion / and realme agaynste realme. And there shalbe erthquakes / in all quarters / and famyne & trouble. These are the begynnynge off sorowes.

Butt take ye hede to youre selves. For they shall bringe you vppe to the counsels and into the synagoges / and ye shalbe beeten / and ye shalbe brought before rulers and kynges / for my sake / for a testimonia ll vnto them. And the gospell must fyrste be publyshed amonge all nacions.

Butt when they leade you and present you take noo thought / afore honde what ye shall save / nether ymagion: butt whatsoever is geven you att the same tyme / that speake. For it shall nott be ye that shall speake / butt the holy goost. Ye and the brother shall delyvre the brother to deeth. And the father the sonne / And the chyldren shall ryse agaynste their fathers and mothers / and shall putt them to deeth. And ye shalbe hated off all men for my names sake. Butt whosoever shall endure vnto the ende shalbe safe.

Moreover when ye se the abominable desolacion / where off is spoken by Daniel the prophete / stonde where itt ought nott / let hym that redeth it vnderstonde itt. Then let them be in

lewry / ſie to the mountaynes. And let hym that is on the houſſe toppe / nott deſcende doune into the houſſe / nether entre there in / to fetche eny thynge oute off his houſſe. And lett hym thatt is in the felde / not tourne backe agayne vnto tho thynges which he leefte behynde hym / for to take his cloothes with hym. Buttwoo is then to them that are with chylde / ād to them that geve ſoucke in thooſe dayes. But praye / that youre flyght be not in the wynter. For there ſhalbein thoſe dayes ſuche tribulacion / as was not from the begynnynge off creatures / which God created / vnto this tyme / nether ſhalbe. And excepte that the lord had ſhortened thoſe dayes / no man ſhulde be ſaved / But for the electis ſake / which he hath choſen / he hath ſhortened thooſe dayes.

And then / yff eny man ſaye vnto yno: loo / here is Chriſt / loo / he is there / beleve nott. For falce chriſtis ſhall aryſe and falce prophetis / And ſhall ſhewe myracles ād wonders / to deceave yf it were poſſible / evyn the electe. Buttake yehede / beholde I have ſhewed you all thingis before.

Moreover in thooſe dayes after that tribulacion / the ſunne ſhall were darke / and the Mone ſhall not geve her light / and the ſtarres off hevē ſhall fall / And the powers which are in heven / ſhall move. And thē ſhall they ſe the ſonne of mā cōmynge in the cloudes / with greate power and glory. And then ſhall he ſende his angels / and ſhall gadder to gedder his electe from the fouare wyndes / and from the one ende off the woolde to the other.

The Gospell.

Learne a similitude of the fyggetree. When his braunches are yett tender/ and hath brought forthe leves/ ye knowe/ that sommer ys neare. Soinlyke maner when yese these thinges come topasse/ vnderstond/ that it ys nye even att the dores. Verely I saye vnto you/ that thys generacion shall nott passe tyll all these thyngs bedone. Even and erth shall passe/ butt my wordes shall nottpasse. Butt of the daye and the houre knoweth noman: no nott the angels which are in heven: nether the sonne hym silfe/ save the father only.

Take hede/ watche/ and praye/ for ye knowe nott when the tyme ys. As a man which ys gone in to a straunge countrey and hath lefte hys house/ and geven auctorite to hys servaunts/ and to every man hys worke/ and commaunded the porter to watche. Watche therfore/ for ye knowe not/ whe the master of the house wyll come/ whether att even/ or at mydnyght/ whether att the cocke crowynge/ or in the daunynge: lest yff he come sodenly/ he shulde fynde you slepynge. And that I saye vnto you/ I saye vnto all men/ watche.

The.xiiij. Chapter.

After two dayes folowed ester/ and the dayes of swete breed. And the hyepreests and scribes sought meanes/ howe they myght take hym by crafte and putt hym to deeth. Butt they sayde: nott on the feaste daye/ lest eny busynes aryse amonge the people.

When he was in bethania/ in the house off

Simon the leper/ even as he sate at meate/ there cam a womā with an alablaster box of oyntment/ called narde/ that was pure and costly/ and she brake the box ād powred it on his heed. There were some that disdayned ī them selves/ and sayde: what neded this waste of oyntment? For it myght have bene solde for more thē two houndred pens/ and bene gevē vnto the powre. And they grudged agayn ster her.

And Jesus sayd: let her be in reest/ why greve ye her? She hath done a good worke on me. Re/āde ye shall have powre with you all wayes: and whē soever ye will/ ye maye do them goode: butt me ye shal not have alwayes. She hath done that she coulde: she cam afore hōde to anoynt my boddy to his buryinge warde. Verely I saye vnto you: where soever thys gospell shalbe preached thorow out the whole worlde: thys also that she hath done/ shalbe rehearsed in remembraunce of her.

And Judas Jscarioth/ won off the twelve/ went awaye vnto the hye prest?/ to betraye him vnto thē. Whē they herde that/ they were glade/ and promised that they wolde geve hym money. And he sought/ howe he myght cōvenyently betraye hym.

And the fyrst daye of swete breed/ when they offered the pascall lambe/ his disciples sayd vnto hym: where wylt thou that we goo ād prepare that thou mayste eate the ester lambe? And he sent fourth two of his disciples/ and sayde vnto them: Goo ye into the cite/ and there shall a man mete you bering a pitcher of water/ folowe hym:

And whidderſoever he goeth in / ſaye ye to the good man off the houſſe: The maſter ayeth where is the geeſt chambre / where I ſhall eate the eſter lambe with my diſciples. And he will ſhewe you a greate parlour / paved / and prepared: there make reddy for vs. And his diſciples went forth / and cam in to the citie / and founde as he had ſayd vnto them / and made reddy the eſter lambe.

And att even / he cam with the twelve. And as they ſate att boorde and ate / Jeſus ſayde: Verely I ſaye vnto you: that won off you ſhall betraye me / which eateth with me. And they began to maine / and to saye to hym won by won: ys it I? And another ſayde: Is it I? he anſwered / and ſayd vnto them: It is won of the .xii. and the ſame depeth with me in the platter. The ſonne of man goeth / as it is written of hym: but woo be to that man / by whome the ſonne of man is betrayed. Goode were hit for hym / if that man had never bene borne.

And as they ate / Jeſus toke breede / gave thanke / brake it and gave it to them and ſayd: Take / eate / Thys ys my body. And he toke the coppe / gave thanke / and gave it to them / and they dranke all off it / And he ſayde vnto them: Thys ys my bloude of the newe teſtament / which ſhalbe ſheed for many. Verely I ſaye vnto you: I wyll drynke no moore off this frute off the vyne / vntyll that daye / that I ſhall drynke it newe in the kyngdom of god. And when they had ſayd grace / they went out in to the mount olivete.

And Jeſus ſayde vnto them: All ye ſhalbe

hurtt thorowe me thys nyght/ For it is wrytten: I wyll smyte the shepheerd/ and the sheepe shalbe scattered. Buttafter that I am ryssen agayne I wyll goo into galile before you. Peter sayde vnto hym: And though all men shulde be hurte/ yett wolde nott I. And Jesus sayd vnto hym: Verely I saye vnto the thys dayeeven in this nyght/ before the cocke crowe twyse/ thou shallt deney me thryse. And he spake boldlyer: no/ if I shulde dey with the/ I woll not deny the. Lyke wyse also sayd they all.

And they cam into a place named gethsemani/ And he sayde to his disciples: Sitt ye here/ whyll I goo aparte and praye. And he tolke with hym peter/ James/ and Jhon/ and he began to waxe abasshede and to be in an agony. And sayde vnto them: My soule is very hevy even vnto the deeth/ tary here and watche. And he wēt forth a lytle and fell downe on the grounde/ and prayede/ That yf it were possible/ the houre myght passe from hym/ And he sayde: Abba father/ all thingf are possible vnto the/ take awaye this cuppe from me. nevertheless nott that I wyll/ butt that thowe wilt be done.

And he cā/ and founde them slepige/ and sayd to Peter: Simon slepest thou? Coudest not thou watche with me one houre? watcheye/ and prayeye/ lenst ye entre into temptacion/ the spirite is redy/ but the flesshe is weeke. And agayne he wēt awaye and prayde/ and spake the same wordf. And he returned and founde them aslepe agayne/ for their eyes were hevy: neither coulde they

tell what they myght answere to hym. And he cā the thyrde tyme/ and sayd vnto them: slepe hens forth ād take youre ease. It is ynough. The houre is come/ Behold the sonne of man shalbe delyvred into the hondes of synners. Ryse vppe/ let vs goo/ Loo he that betrayeth me/ is come nye.

And immediatly whill he yett spake cam Judas/ won off the twelve/ and with hym a great nombre off people with swerdes and staves from the hye prestes and scribes and seniours. He that betrayed hym/ gave them a generall token/ sayinge: whosoever I do kisse/ he it is/ take hym/ and lede hym awaye warely. And as sone as he was come/ he went streight waye to hi/ And sayd vnto hym: master/ master/ and kissed hi. And they leyde their hondes on him. ād toke hi won off them that stode by drue out a swerde/ and smote a servaunt off the hye preste/ and cutt off hys eare.

And Jesus answered and sayd vnto them: ye cam out as vnto a thefe with swerdes ād with staves ffor to take me/ I was dayly with you in the temple teachinge/ and ye toke me not/ but that the scriptures shulde be fulfilled: and they all forsoke hym and rāne awaye. And there was a certeyne yonge man that followed hym cloothed in lině apō the bare/ ād the yonge mē caught hym/ and he lefte his lynnē and fleed from thē naked.

And they leedde Jesus awaye to the hyeest preste off all/ and to hym came all the hye prestes/ and the seniours/ ād the scribes. And Peter followed a greate way off even into the pallys of the hye preste/ and he was there and sat with the ser

vaunte/ and warmed hym silfe att the fyre.

And the hye prestes and all the counsell sought for witnes agaynste Jesu/ to putt hym to deeth/ And they founde noone. Yett many bare false witnes agaynste hym/ butt their witnes aggreed not to gedder. And there aroose certayne and brought false witnes againste hym/ sayinge: We herde hym saye: I wyll destroye this temple made with hondes/ and with in thre dayes I wyll bilde another made with out hondes. And there witnes aggreed not to gedder.

And the hyeste preste stode vppe before them all/ and axed Jesus sayinge: answereste thou nothinge? Howe is it that these beare witnes agaynst the? And he helde his peace/ and answered noothynge. Agayne the hyeste preste axed hym/ and sayde vnto hym: Arte thou Christ the sonne off the blessed? And Jesus sayde: I am. And ye shall se the sonne off man sitt on the ryght honde of power/ and come in the cloudes off heve. The the hyest preste rent his clootbes and sayd: what nede we eny further of witnes? ye have herde the blasphemy/ what thinke ye? And they all gave sentence that he was worthy of deeth. And some began to spit at hym/ and to cover his face/ and to bet hym with their fistes/ and to saye vnto him arede vnto vs. And the servauntes boffeted him on the face.

And Peter was beneeth in the pallys/ and there cam won off the wenches off the hyest preste/ And when she sawe Petre warmynge hym silfe/ she loked on hym/ and sayd: wast not thou also with Jesus of Nazareth? And he senyed it

ſayinge: I knowe hym not/nether wott I what thou ſayeſt: And he went out in to the porche/ and the cocke crewe. And a damſell ſawe hym/ and agayne began to ſaye to them that ſtode by/ thys ys won of them. And he denyed yt agayne. And anon after/ agayne they that ſtode by/ ſayde to Peter: ſuerly thou arte won off them/ for thou arte of galile/ and thy ſpeache agreth therto. And he began to courſſe and to ſweare/ ſayinge/ I knowe nott thys man off whom ye ſpeake. And agayne the cocke crewe. And Peter remembred the worde that Jeſus ſayd vnto him: before the cocke crowe twyſe thou ſhalt deny me thryſe/ and began to wepe..

The. xv. Chapter.

AND anon in the dawnynge heelde the hye preſtes a counſell with the ſeniours ād the ſcribȳ/ And alſo the whoole congregacion/ and bounde Jeſus and ledde hym awaye/ and delyvered hym to Pilate. And Pilate axed hym: Arte thou the kynge off the Jewes? And he anſwered/ and ſayde vnto hym: thou ſayeſt yt. And the hye preſtes accuſed hym off many thyngſ. Pylate axed hym agayne/ ſayinge: Anſwereſt thou nothynge? Behoolde howe many thingſ they lay vnto thy charde? Jeſus yett anſwered never a worde/ ſo that Pilate merveled.

Att the feaſt Pilate was wont to delyvre att

their pleasure a prysoner: whosoever they wolde desyre. And there was one named Barrabas/ which laye bounde with them/ that caused insurrection/ and in the insurrection committed murther. And the people called vnto hym/ and began to desyre of hym/ accordinge as he had ever done vnto them. Pylate answered them/ and sayd: Wyll ye that I loose vnto you the kynge of the Jewes? For he knewe that the hye prestes had delyvered hym of envy. Butt the hye prestes had moved the people that he shulde rather delyvre Barrabas vnto them.

Pylate answered agayne/ and sayd vnto the: What wyll ye then that I do with hym/ whom ye call the kynge of the Jewes? And they cryed agayne: crucify hym. Pylate sayde vnto them: What harme hath he done? And they cryed the more fervently: crucifi hym. Pylate willinge to content the people / louse Barrabas/ And delyvered Jesus scourged for to be crucifyed.

And the souldeers ledde hym awaye in to the comen hall/ and called togedder all the whoole multitude/ and they clothed hym wyth purple/ and they plated a croune of thornes and crouned hym with all / And began to salute hym: hayl kynge of the Jewes. And they smote hym on the heed with a rede/ and spatt apon hym/ and kneled doune and worsheped hym.

And when they had mocked hi they toke the purple of hi/ and put his awne clothes no hi/ and ledde hi oute/ to crucify hi. And they compelled

won that passed by called Simō of cerene (whi-
ich cā oute of the felde/ and was father off Alex-
ander and Rufus) to beare hys crosse. And they
brought him to a place named Golgotha (whi-
ich is by interpretacion/ the place off deedmens
scoulles) and they gave hi to drynke wyne myn-
gled with mirre/ butt he receaved it not.

And when they had crucified hym/ they par-
ted hys garmentꝭ/ castinge loottꝭ for them/ wh-
at every man shulde have. And it was aboute
the thyrde houre/ and they crucifyed hym. And
the title of the cause of hys deeth was wrytten/
The kynge of the iewis. And they crucifyed with
hi two theves: the one on his ryghthonde/ ād the
other on hys lifte honde. And the scripture was
fulfilled/ which sayeth: ād he was coūted amon-
ge the wicked.

And they that went by/ rayled on hym: wag-
gynge their heedes/ ād sayinge: A wretche/ that
destroyest the tēple and byldest ytin thre dayes.
Save thy silfe/ and come doune from the crosse.
Lyke wyse also mocked hi the hye preestꝭ amon-
ge themselves whyth the scribꝭ/ and sayde: He
saved other men/ hym silfe he cannot save. Lett
Christ the kynge of Israel nowe descende from
the crosse/ that we waye se and beleve. And they
that were crucified with him/ checked hym also.

And whē the sixte houre was come/ darknes
aroose over all the erth/ vntill the nynthe hou-
re. And att the nynthe houre. Jesus cryed with
a loude voyce/ sayīge: Eloi/ Eloi/ lama sabath-
thani/ which is yf yt be interpreted: my god/ my
god/ why hast thou forsaken me? And some off

them that ſtode by when they herde that ſayde: behoolde he calleth for Helias. And won ran/ and filled a ſponge full off veneger/ and putt yt on a rede/ and gave it hym to drynke/ ſayinge: lett hym alone/ let vs ſe whither Helias will come and take hym doune.

Butt Jeſus cryed with a loude voyce/ and gave vppe the gooſte. And the vayle off the temple did rent in two parties/ frō the toppe to the bottome. And the vndercaptayne which ſtode before hym ſawe that he ſo cryed and gave vppe the gooſte/ and he ſayd: truely this man was the ſonne of god. There were alſo wemē a good waye of beholdinge him/ amonge whom was Mary magdalen/ and Mary the mother of James the lytle and of Joſes/ and Mary Salome. which alſo when he was in galile/ folowed hym/ and miniſtred vnto him/ and many other wemē which cam vppe with hym to hierusalem.

And nowe when nyght was come (becauſe it was the evē that goeth before the ſaboth) Joſeph of arimathia a noble ſenatour (which alſo loked for the kyngdom of god/ cam And went boldly vnto Pylate/ and begged the boddy off Jeſu/ Pylate mervcled that he was alredy deed and called vnto hym the vnder captayne/ and axed of him/ whether he had bene eny whyle deed. And when he knewe the trueth off the vnder captayne/ he gave the boddy to Joſeph. And he bought a linen cloothe/ and tooke hym doune ād wrapped hym in the lynnen cloothe/ and layde hym in a tombe/ that was hewen oute off the rocke. And rolled a ſtone vnto the doore off the ſe-

pulcre. And Mary magdalen and Mary Jose beheld where he was layde.

The.xvj. Chapter.

ANd whē the sabboth daye was past/ Mary magdalen/ and Mary Jacobi/ ād Salome/ bought oyntments/ that they mygbt come ād anoynt him. And verly i the morninge the nexte daye after the sabboth day they cam vnto the sepulcre/ when the sun was risen/ And they said won to another: who shall rolle awaye the stone from the dore off the sepulcre? And whē they beheldeyt/ they sawe how the stone was rolled awaye. For it was a very greate wō/ ād they wēt i to the sepulcre/ and sawe a yonge man/ sittinge on the ryght syde/ cloothed in a longe white garment/ and they were abasshed.

He sayd vnto thē/ benott afrayed/ ye sēke Jesus of nazareth/ which was crucified. He is risen/ he is nott here. Behoolde the place/ where they putt hym. Butt go youre waye/ and tell his disciples/ and namly Peter/ that he is goone before you in to galile/ there shall ye se hym/ as he sayde vnto you. And they went out & quicly and fled frō the sepulcre. For they trembled ād were amased/ Nether said they eny thinge to eny mā/ for they were afrayed.

When Jesus was risen the morowe after the sabboth daye/ he appered fyrst to Mary magdalen/ oute off whom he cast seven devyls. And she went/ and tooldethem that were with hym/ as they morned and weppte. And whē they herde/ that he was alive/ and had appered to her:

they beleved it not. After that he appered vnto two of thē in a straunge figure as they walked and went in to the country. And they went and tolde it to the remnaunt. And they beleved thē nether.

After that he appered vnto the eleven as they sate at meate: and cast in their teche their vnbelefe and hardnes of herte: be cause they beleved not them which had sene hym after his resurrection. And he sayd vnto them. Goo ye in to all the woorlde and preache the gospell to all creatures: Whosoever beleveth and ys babtised shalbe safe: And whosoever beleveth nott shalbe dampned.

And these signes shall folowe them that beleve: In my name they shall cast oute devils and shall speake with newe tonges and shall kill serpentes. And yf they drynke eny dedly thynge yt shall nott hurte them. They shall laye their hondes on the sike and they shall recovre.

So then when the lorde had spoken vnto thē he was receaved in to heven and sate on the right honde of god. And they went forth and preached every where And the lorde wroght with thē And confirmed their preachynge with myracles that folowed.

The ende of the gospell of S. Marke.

The Gospell off S. Luke.

FOr as moche as ma/ny have taken in hond to compyle a treates off thoo thyn/gs/ which are surely knowen a/monge vs/ even as they decla/red them vnto vs/ which from the begynynge sawe them with their eyes/ and were misters at the doyng: I determined also/ as sone as I had searched out di/ligently all thyngs from the begynynge/ that thē I wolde wryte vnto the/ goode Theophilus/ th/at thou myghtest knowe the certente off thoo thi/gs/ whereof thou arte informed.

The Fyrst. Chapter.

IN the tyme of Herode kynge of iewry/ there was a certayne preest named Zacarias/ off the course of Abie. And his wyfe was of the do/ughters of Aaron: And her name was Elizabe/th. Booth were perfect before god/ and walked in all the lawes ād ordinacions of the lorde that no mā coulde fynde fawte with them. And they had nochilde/ be cause that Elisabeth was bar/ren/ And booth were wele stricken in age.

Yit cam to passe/ as he executed the preestes of/fice/ before god as his course cam (accordinge to the custome of the preestes office) his lott was to been odourf/ And went into the tempte of the

lorde/ and all the multitude of people were with
out in their prayers whill the odours were abrē-
nynge. There appered vnto him the lords ā gell/
stondinge on the right syde off the aultte off odo-
urs. And when Zacharias sawe hym/ he was a-
basshed and feare cam on hym.

The angell sayde vnto hym: feare not Zacary/
ffor thy prayer is herde: And thy wyfe Helyza-
beth shall beare the a sonne/ and thou shalt call
his name Jhon/ And thou shaltt have ioye and
gladnes/ And many shall reioyce att his birth.
For he shalbe greate in the sight off god/ and sh-
all nether drynke wyne ner stronge drynke. And
he shalbe filled with the holy goost evē i his mo-
thers wombe: And many off the chyldren off J-
srahel shall he tourne to their lorde God. And
he shall goo before hym in the sprete and power
off Helyas to tourne the herttes off the fathers to
their chyldren / and the vnbeleverss to the wisd-
om off the iuste men: to make the people redy ffor
the lorde.

And Zacary sayde vnto the angell: Wherby
shall J knowe this? seinge that J am olde/ and
my wyfe wele stricken in yeares. And the angell
answered/ and sayde vnto hym: J am Gabriell
that stonde in the presens off God/ and am sentt
to speake vnto the: and to shewe the this glad ty-
dings. And take hede thou shalt be domme/ and
not albe to speake vntyll the tyme that these thin-
gs be performed/ because thou belevedst not my
words/ which shalbe fulfilled in there season.

And the people wayted for Zacareas/ and mer
velled that he taryed in the tēple. Whē he cā oute

he coulde not speake vnto them. And they perceaved / that he had sene some vision in the temple. And he beckened vnto them / and remayned speachlesse.

And it fortuned / as sone as the tyme off his office was oute / he departed home in to his awne housse. Affter thosse dayes / his wife Elizabeth conceaved / and hid her silfe. v. monethes / sayinge: This wyse hath god dealte with me i the dayes when he lokid on me / to take from me the rebuke that I suffered amongs men.

And in the. vj. moneth the angell Gabryel was sent from god vnto a cite off galile / named nazareth / to a virgin spoused to a man / whose name was Joseph / of the housse of David / and the virgins name was Mary. And the angell wēt in vnto her / and sayde: Hayle full of grace / the lorde is with the: blessed arte thou amonge women. When she sawe hym / she was abasshed att his sayinge: and cast in her mynde what maner of salutaciō that shulde be. And the angell sayde vnto her: feare not Mary / thou hast founde grace with god. Loo: thou shalt conceave in thy wombe / and shalt beare a childe / and shalt call his name Jesus. He shalbe greate / and shalbe called the sonne off the hyest. And the lorde god shall geve vnto hym the seate off his father David / And he shall raygne over the housse off Jacob forever / and of his kyngdom shal be none ende.

The sayd Mary vnto the angell: Howe shall this be / seinge that I knowe no mā? And the angell answered / ād sayd vnto her: The holy goost

ſhall come apon the/ and the power off the hyeſt ſhall over ſhaddowe the. Therfore alſo that holy thynge which ſhalbe borne/ ſhalbe called the ſonne of god. And marke/ thy coſen Elizabeth/ hath alſo conceaved a ſonne i her olde age. And this is the. vj. moneth to her/ which was called barren/ for with god ſhall nothinge be vnpoſſible. Mary ſayd: beholde the hondemayden off the lorde/ beit vnto me even as thou haſt ſayde. And the angell departed from her.

Mary aroſe in thoſe dayes/ and went into the mountayns with haſt into a cite off iewry/ and entred in to the houſſe off Zacary/ and ſaluted Elizabeth. And it fortuned/ as Elizabeth herde the ſalutacion of Mary/ the babe ſprong in her belly. And Elizabeth was filled with the holy gooſt/ and cryed with a loude voyce/ and ſayde: Bleſſed arte thou among wemen/ and bleſſed is the frute off thy wombe. And whens hapeneth this to me/ that the mother off my lorde ſhulde come to me: Lo/ as ſone as the voyce of thy ſalutacion ſowned in myne eares/ the babe lepte in my belly for ioye. And bleſſed arte thou that beleved ſt/ For thoſe thinge ſ ſhalbe perfoemed which were tolde the from the lorde.

And Mary ſayde.

My ſoule magnifieth the lorde.
And my ſpirete reioyſeth in god my ſaviloure/
For he hath loked on the povre degre off his hondemayde. Beholde nowe from hens forth ſhall all generacions call me bleſſed.
For he that is myghty hath done to me greate

thingſ/ and bleſſed ys his name:
And hys mercy is always on thē that feare him
thorow outeall generacions.
He hath ſhewed ſtrengthe with his arme/ he
hath ſcattered them that are proude in the ym-
maginacion of their hertſ.
He hath putt Doune the myghty from theirſe as
tſ/ and hath exalted them of lowe degre.
He hath filled the hōgry with goode thigſ: And
hath ſent awaye the ryche empty.
He hath remembred mercy: and hath holpē his
ſervaunt Iſrahel.
Even as he promiſed to oure fathers/ Abrahā
and to his ſeede for ever.
And mary abcode with her iij. monethes/ And
retourned home agayne.

Elizabethſ tyme was come that ſhe ſhulde be
delyvered/ And ſhe brought forth a ſonne. And
her neghbourſ and her coſins herde tell howe/
the lorde had magnified hys mercy vppon her/
and they reioyſed with her.

And hit fortuned the eyght daye: they cā to cir-
cūciſe the childe: ād called his name ꝛ acari after
the name of his father/ ād his mother āſwered/
ād ſayd: not ſoo/ but he ſhalbe called Jhō. And
they ſayd vnto her: There ys none of thy kyne/
that is named with thys name. And they made
ſignes to hys father/ howe he wolde have hym
called. And he axed for wrytynge tables and
wrote ſaying: hys name is Jhō. And they mer-
velled all. And hys mought was opened imme-
diatly/ and hys tonge/ and he ſpake lawdynge
god. And feare cam on all them that dwelt nye/

And all these sayinges were noised abroade thro-
ughoutt all the hylly coūtre of Jewry: ād all they
that herde them layde them vppe in their hertf/
saying: What maner chylde shall thys be? And
the hōde of god was with hym.

And his father Zacherias was fylled with
the holy goost/ and prophisyed sayinge:
Blessed be the lorde god of Israhel/ for he hath
visited and redemed his people.
And hath reysed vppe the horne off health vnto
vs/ in the houssse of his servaunt David.
Even as he promised by the mougth of his holy
prophetf which were sens the worlde began.
That we shulde be saved frō oure enimys/ And
from the hondis of all that hate vs:
To shewe mercy towardf oure fathers/ And to
remember hys holy promes.
That is to save the oothe/ which he sware to ou-
re father Abraham/ for to geve vs.
That we delivered oute of the hondf of oure ene-
mis/ myght serve hym with oute feare: all the
dayes of oure lyfe/ in suche holynes and ryght-
ewesnes that are accept before hím.
And thou chylde/ shalt be called the prophet off
the hyest/ for thou shalt goo before the face off
the lorde/ to prepare his wayes:
And to geve knowlege off health vnto hys peo-
ple/ for the remission of sinnes:
Through the tender mercy off oure lorde/ wher
with hath visited vs the daye spryge frō ā hye:
To geve light to them that sate in darcknes/ and
in shadowe of deth/ and to gyde oure fete into
the waye of peace.

And the chylde ēcreased ād wexed strōge ī sprete/ and was in wildernes/ tyll the daye cā/ whē he shulde shewe hym silfe vnto the israhelites.

The seconde Chapter.

HIt folowed in thoose dayes: that there wēt oute a commaundment from Auguste the Emperour/ that all the woorlde shulde be valued. This taxynge was fyrst executed when Syrenus was leftenaunt in Siria. And every man wēt in to his awne shyre toune/ there to be taxed. And Joseph also ascended from Galile/ oute of a cite called Nazareth/ vnto iewry: into a cite of David/ which is called bethlee/ because he was of the housse ād linage of David to be taxed with Mary his wedded wife/ which was with childe.

And it fortuned whill they there were/ her tyme was come that she shulde be delyvered. And she brought forth her fyrst begotten sonne. And wrapped hym in swadlynge cloothes/ and layed hym in a manger/ because there was no roume for them with in/ in the hostrey.

And there were in the same region shepherdꝰ abydinge in the felde/ and watching their flocke by nyght. And loo: the āgell of the lorde stode harde by thē/ ād the brightnes of the lorde shone roūde aboute them/ and they were soore afrayed. And the angell sayd vnto them: Be not afrayed Beholde I brynge you tydingꝰ off greate ioye/ that shall come to all the people: for vnto you is borne this daye in the cite of David a saveoure/ which is christ the lorde. And take this for a signe: ye shall fynde the childe swadled/ ād layed ī a

mãger. And ſtreight waye there was with the ãgell a multitude of hevenly ſowdiers / laudynge God / and ſayinge: Glory to God an hye / and peace on the erth: and vnto men reioyſynge.

And itt fortuned / as ſone as the angels were gone awaye in to heven / the ſhepherdſ ſayd wõ to another: let vs goo even vnto Bethleem / and ſe this thynge thatt is hapened / which the lorde hath ſhewed vnto vs. And they cã with haſte / and founde Mary ãd Joſeph / and the babe layd in a manger. When they had ſene it / they publyſſhed abrode the ſaynge / which was tolde thẽ off that chylde. And all that herde itt wondred / att thooſe thynges which were tolde them off the ſhepherdſ. But Mary kept all thooſe ſayinges / and pondered them in hyr hert. And the ſhepherdes retourned / prayſynge and laudynge God ffor all that they had herde and ſene / evyn as itt was told vnto them.

And when the eyght daye was come that the chylde ſhuld be circũciſed / his name was called Jeſus / which was named off the angell before he was conceaved in his mothers wombe.

And when the tyme of their purificacion (after the lawe of Moyſes) was come they brought hym to hieruſalem / to preſent hym to the lorde (As yt is written in the lawe off the lorde: every man chylde that fyrſt openeth the matrix / ſhall be called holy to the lorde) and to offer (as yt ys ſayde in the lawe of the lorde) a payre off turtle doves / or ij. yonge pigions.

And beholde there was a mã in hieruſalem / whoſe name was Simeon. And the ſame man

was iuste and feared god/ And longed for the consolacion off israhel/ and the holy goost was in hym. And an answer was gevē hym of the holy goost/ that he shulde not se deethe/ before he had sene the lordes Christ. And he cam by inspiracion in to the temple.

And as the father and mother broght in the chylde Jesus/ to do for hym after the custome of the lawe/ Then toke be hym vppe in his armes and sayde.

Lorde Nowe lettest thou thy servant departe in peace accordinge to thy promes.

For myne eyes have sene the saveour sent frō the Which thou hast prepared before the face of all people.

A light to lighten the gentyls/ and the glory off thy people israhel.

And his father and mother mervelled att thoose thingt/ which were spoken off hym: And Simeō blessed them/ and sayd vnto Mary his mother: behold/ this childe shalbe the fall/ and resurrecciō off many in israhel/ And a signe which shalbe spokyn agaynste. And moreover the swearde shall pearce the very hert off the/ that the thoughtt of many hertt maye be opened.

And there was Anna/ a prophetes/ the doughter of Phanuel of tribe of Aser. And she was off a greate age/ and had lived with an husbāde. vij. yere from her virginite. And this wedowe was aboute. iiij. scoore and. iiij. yere off age/ which went never oute of the temple/ but served there with fastinge and prayer nyght and daye. And she cam forth that same houre/ and pray

ſtoged / ād ſpake of hym to all that loked for re-
dempcion in hierulem.

And as ſone as they had perfourmed all thingſ
accordinge to the lawe off the lorde / they retur-
ned into galile in to their awne cite nazareth.
And the childe grewe and wexed ſtronge in ſpre-
to / and was full off wyſdom / and the favour of
god was with hym.

And his father and mother went to hieruſa-
lem every yeare at the feeſte of eſter. And when
he was xij. yere olde / they went vppe to hieruſa-
lem after the euſtome of the feeſte / And whē they
had fulfilled the dayes / as they returned home /
the chylde Jeſus bode ſtyll in hieruſalem / vn-
knowynge to his father and mother. For they
ſuppoſed he had bene i the company. They cam
a dayes iourney / ād ſought hym amonge their ky-
nſfolke ād acquayntaunce / and founde hym not
They wēt backe agayne to hieruſalem / and ſo-
ught hym. And hit fortuned that after .iij. day-
es / they founde hym in the temple ſittinge in the
middes of the doctours / both hearynge them /
and poſinge them. And all that herde hym mer-
velled at his witt and anſwers.

And when they ſawe hym / they were aſtony-
ed. And his mother ſayde vnto hym: ſone why
haſte thou thus dealte with vs? Beholde thy
father and J have ſorowed ād ſought the. And
he ſayd vnto them: howe is it that ye ſought me?
wiſt ye not that J muſte goo about emy fathers
buſines? And they vnderſtod nott the ſaynge
that he ſpake to them. And he went with them
and cam to nazareth / and was obedient to them

His mother kept all these thynges in her hert. And Jesus increased in wisdome and age/ and in favoure with god and men.

The iij. Chapter

IN the fistenthe yeare of the raigne off Tiberius the Emperoure/ Pontius Pilate beinge lefftenaunt of Jewry/ and herode beinge Tetrarch of galile/ and his brother Philip Tetrarch in Iturea/ and in the region of traconitis/ and lysanias the Tetrarch of abyline: Whē Annas and Cayphas were the hye prestes: The cōmaundment of god was publisshed vnto Jhon the sōne off Zacarias in the wildernes. And he cam into all the coostes aboute Jordan/ preachynge the baptim of repentaunce for the remission of synnes/ as it is written in the boke of the sayinge of Esayas the prophet/ which saeth: The voyce off a cryar in wyldernes/ prepare the waye off the lorde/ make hys pathes straight. Every valley shalbe fylled/ and every mountayne and hyll shalbe broght lowe: And crocked thynge shalbe made streight/ and the rought wayes shalbe made smoth. And all fleshe shall se the savcour sent off god.

Then sayde he to the people/ that were come to be baptised of hym. O generacion of vipers: who hath shewed you the crafte to flye from wrath to come? Bringe forth due frutes of repentaunce/ And begyn nott to saye in youre selves/ we have Abrahā to oure father. For I say vnto you: god is able of these stones to rayse vppe children vnto Abraham. Now wealso ye the axe leyd

vnto the rote off the trees. Every tree therfore/ which bringeth not fayth good frute/ ſhalbe hewen doune/ and caſte in to the fyre.

And the people axed hī/ ſayinge: What ſhall we do then. He anſwered and ſayde vnto them: He that hathe ij. cootes/ lett hym parte with him that hath none: And he that hath meate/ let him do lyke wyſe.

Then cam there publicans to be baptiſed/ and ſayde vnto hym: Maſter/ what ſhall we do? He anſwered vnto them: requyre no more thē that/ which ys appoynted vnto you.

The ſoudiers lykewyſe demaunded off hym/ ſayinge: And what ſhall we do? And he ſayde to them: Do violence to no mā: nether trouble eny man wrongfully: And be content wyth youre wages.

As the people were in a doute/ and all men diſputed in there hertes of Jhon: Whether he were very Chriſt/ Jhon anſwered/ and ſayd to thē all: I baptiſe you wyth water/ butt a ſtronger then cōmeth/ whoſe ſhue latchet I am nott worthy to vnlooſe: he will baptiſe you with the holy gooſt/ and with fyre/ which hath his fanne in his hōd/ and will pourge his flooze and will gader his corne in to hys barne/ And the chaffe wyll he bourne with fyre that never ſhalbe quenched. And many other thynges in hys exhortacion preached he vnto the people.

Then Herode the Tetrach (when he was rebuked of hym for Herodias his brother Philippes wyfe/ and for all the evyls which herod had done) added this above all/ and leyd Jhō i preſō.

The Gospell.

And yt fortuned as all the people receaved baptim (And when Jesus was baptised and did praye) that heven was opened/ and the holy gost cam downe in a bodely shape lyke a dove apon him/ And a voyce cam from heven/ sayinge: thou art my dere sonne/ In the do Idelyte.

And Jesus him silfe was about thirty yere of age when he began/ beinge as me supposed the sonne of Joseph.

which Josep hwas the sonne of Zeli.
which was the sonne of Mathat:
which was the sonne of Levi:
which was the sonne of Melchi:
which was the sonne of Janna:
which was the sonne of Joseph:
which was the sonne of Matathias:
which was the sonne of Amos:
which was the sonne of Nahum:
which was the sonne of Esli:
which was the sonne of Nagge:
which was the sonne of Maath:
which was the sonne of Matathias:
which was the sonne of Semei:
which was the sonne of Joseph:
which was the sonne of Juda:
which was the sonne of Johanna:
which was the sonne of Rhesya:
which was the sonne of Zorobabel:
which was the sonne of Salathiel:
which was the sonne of Neri:
which was the sonne of Melchi:
which was the sonne of Addi:
which was the sonne of Cosam:

which was the ſonne of Helmadam.
which was the ſonne of Her:
which was the ſonne of Jeſo.
which was the ſonne of Eliezer:
which was the ſonne of Jorim.
which was the ſonne of Matthat:
which was the ſonne of Levi.
which was the ſonne of Simeon.
which was the ſonne of Juda.
which was the ſonne of Joſeph.
which was the ſonne of Jonam.
which was the ſonne of Eliacim.
which was the ſonne of Melea.
which was the ſonne of Menam.
which was the ſonne of Mathathan.
which was the ſonne of Nathan.
which was the ſonne of David.
which was the ſonne of Jeſſe.
which was the ſonne of Obed.
which was the ſonne of Boos.
which was the ſonne of Salmon.
which was the ſonne of Naaſſon.
which was the ſonne of Aminadab.
which was the ſonne of Aram.
which was the ſonne of Eſrom.
which was the ſonne of Phares.
which was the ſonne of Juda.
which was the ſonne of Jacob.
which was the ſonne of Iſaac.
which was the ſonne of Abraham.
which was the ſonne of Tharra.
which was the ſonne of Nachor.
which was the ſonne of Sarug.

which was the sonne of Ragan.
which was the sonne of Phalec.
which was the sonne of Heber.
which was the sonne of Sala.
which was the sonne of Cainan.
which was the sonne of Arphaxat.
which was the sonne of Sem.
which was the sonne of Noe.
which was the sonne of Lameth.
which was the sonne of Mathusala.
which was the sonne of Enoch.
which was the sonne of Jareth.
which was the sonne of Malalehel.
which was the sonne of Cainan.
which was the sonne of Enos.
which was the sonne vf Seth.
which was the sonne of Adam.
which was the sonne of God.

The.iiij.Chapter.

Jesus then full off the holy goost/ returnyd from iordan/ and was caryed off the spoote into a wildernes/ and was xl. dayes tempted of the devyl. And in those dayes ate he no thinge: And when they were ended/ he after ward hongred. And the devyll sayd vnto hi: yf thou be the sone of god/ cōmaunde this stone that he be breed. And Jesus answered hym/ sayinge: It ys written: man shall nott live by breed only/ butt by every worde of god.

And the devyll toke him vppe into an hye mountayne/ and shewed hym all the kyngdoms of the erth even in the twynck lynge of an eye. And

the devyl said vnto hi: all this power will I ge-
ve the everywhit / ād the glori of the (for that is
delyvered to me / ād to who soever I wyll I ge-
veit) Yf thou therfore wilt worshippe me / they
shalbe all thyne. Jesus answered and sayd vnto
hym: hēce frō me Satā. For hit is writtē. Thou
shalt honour thy lorde god / and hym only serve.

And he caryed hym to hierusalem / and set hī
on a pynacle of the temple / and sayd vnto him:
Yf thou be the sonne of god / cast thy silfe doune
from hens. For it ys written / he shall geve hys
angell charge over the to kepe the / ād with the-
re hōdis they shall stey the vppe / that thou hurt
nott thy fote agaynst a stone. Jesus answered
and sayde vnto hym / it ys sayd / thou shalt nott
tempte thy lorde god. And as sone as the devyll
had ended all his temptacions / he departed frō
hym for a season.

And Jesus retourned by the power of the spre-
te in to galile / and the fame off hym went thro-
we oute all the regiō rounde aboute. And he tau-
ght in there sinagoggs / and was cōmended off
all men.

And he cam to nazareth where he was nour-
sed / and as hys custume was / went in to the si-
nagog on the saboth daye / and stode vppe for to
rede. And there was delyvered vnto hym the
boke off the prophet Esaias. And when he had
opened the boke / he founde the place / where hit
was wrytten: The sprete off the lorde apon me /
be cause he hath annoynted me / To preache
the gospell to the povre he hath sent me / And to
heale them which are troubled in there hertes:

The Gospell.

To preache deliverance to the captive/ And sight to the blynde/ And frely to sett att liberte the that are brused/ And to preache the acceptable yeare off the lorde.

And he cloosed the booke/ and gave it agayne to the minister/ and sate doune. And the eyes off all that were in the synagog/ were fastened on hym. And he begā to saye vnto them. This daye ys thys scripture fulfilled in youre eares. And all they bare hym witnes/ and wondred att the gracious wordes/ which proceded oute off hys mouth/ and sayde: Is not this Josephs sonne?

And he sayde vnto them: Ye maye verywele saye vnto me this proverbe. Visicion/ heale thy silfe. What soever we have herd done in Capernaum/ do the same here lyk wyse in thyne awne countre. And he sayde: Verely I saye vnto you: No prophet is accepted in his awne countre.

But I tell you off a trueth/ Many wyddowes were in Israhell in the dayes off Helyas/ when hevyn was shet thre yeres and syxe monethes/ when greate fammisshment was troughoute all the londe/ And vnto none off them was Helyas seat/ save in to sarepta besyd sydon vnto a woman that was a widow. And many lepperswere in israhel in the tyme off Heliseus the prophet/ and yet none off them was healed/ savynge Naaman off siria.

And as many as were in the sinagog whē they herde that/ wer filled with wrath and roose vppe/ and thrust hym oute of the cite/ and ledde hym even vnto the edge of the hill/ wheron their cite was bilte/ to cast hym doune bedlynge. But he

went his waye even thorowe the myddes of thē: ād cam in to capernaum a cite of galile/ and there taught them on the sabboth dayes. And they were a stonied at his doctrine: for hys preachige was with power.

And in the sinagoge there was a man/ which had a foule sprete whith in him/ and cryed with aloude voyce/ sayinge: let me alone/ what haste thou to do wyth vs/ thou Jesus off nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ thou arte the holy mā of god. And Jesus rebuked hym/ sayinge: hoolde thy peace/ and come oute of hym. And the devyle threwe hī in the myddſ of them and cam oute of hym/ and hurt hym not. And feare cam on them all/ And they spake amonge them selves/ sayinge: what manner a thinge is this? For with auctorite ād power he cōmaundeth the foule spretſ and they come out? And the fame of hym spreed abroode throwoute all placſ of the coūtre round aboute.

And he roose vppe and cam oute of the synagoge/ and entred into Simons housse. And Simons mother elawe was taken wyth a greate fever/ And they made intercessiō to him for her. And he stode over her/ and rebuked the fever: and hit leeft her. And immediatly she roose and ministred vnto them.

Whē the sun was doune/ all they that had sicke/ takē with divers deseases/ brought thē vnto hīt ād he layde his hondes on every won of thē/ ād healed thē. And devils also cā out of many of them/ cryinge and saying: Thou arte Christ the sonne of God. And he rebuked them/ and suffe-

wed them nott to speake / for they knewe that he was Christ.

As sone as it was daye / he departed and went awaye into a desert place / and the people sought hym and cam to hym / and kept hym that he sholde not departe from them. And he sayde vnto them: I muste to other cities also preache the worde of God / for therfore am I sent. And he preached in the synagoges off Galile.

The. v. Chapter.

IT cam to passe as the people preased apō hym / to heare the worde off God / that he stode by the lake of Genazareth: and sawe two shippes stōde by the lake syde / for the fisshermē were gone out of them / and were washynge their nettes. Jesus entred in to one of the shippes / which perteyned to Simō / āde prayed hym / that he wolde cary hym a litell from the lōde. And he sate doune āde taught the peple out of the shippe.

When he had left speakynge / he sayde vnto Simon: Cary vs in to the depe / and lett slippe thy nett to make a draught. And Simon answerid / and sayde to hym: Master we have labored all nyght / and have taken nothynge. Yet nowe at thy worde I will loose for the the net. And whē they had so done / they iclosed a greate multitude of fisshes. And the net brake / and they made signes to their felowes which were in the other shippe / that they shulde come and helpe them. And they cā / and they filled bothe the shippes / that they soncke agayne.

When Simon Peter sawe that / he fell doune

at Jesus knees sayinge: lorde goo from me/ for I
am a sinfull mā. For he was vtterly astonyed/ and
all that were with hym att the draught off fisshe.
which they toke. and so was also James and Jhon
the sonnes of Zebedei/ which were partetakers
with Simō. And Jesus sayd vnto Simon: fear
not/ from hence forthe thou shalt catche men.
And they brought their shippes to lande/ and
forsoke all/ and folowed hym.

And itt fortuned that he was in a certayne cite/
and beholde there was a man full of leprosy:
and when he had spied Jesus/ he fell on his face
and besought hym saying: Lorde yff thou wilt/
thou canst make me cleane. And he stretched forth
his hond and touched hym sayinge: I will/ be
thou cleane. And immediatly the leprosy depar-
ted from hym. And he warned hym/ that he shu-
lde tell no man: but that he shulde goo and shewe
hym silfe to the preste/ and offer for his clensynge/
accordynge as Moses cōmaundement was/
for a witnes vnto them.

But his name spreed the more a broade/ and
the people cā togedder to heare/ and to be healed
of hym/ of infirmities. And he kepte hym silfe a-
parte in the wildernes/ and gave hym silfe to
prayer.

And itt happened on a certayne daye/ that he
taught/ and there sate the pharises/ and doctō-
urs of lawe/ which were come out off all the tou-
nes of Galile/ Jewry/ and Jerusalem/ and the
power off the lorde was to heale them. And be-
holde/ mē brought a man lyinge in hys beed/ wh-
ich was taken with the palsey/ and they sought

meanes to bryngе hym in / ād to laye hym before hym. And when they coulde not synde by what waye they myght bryngе hym in / be cause off the preace / they went vp ō the toppe of the housse / and lett hym doune thorowe the tylynge / beed and all in the myddes before Jesus. When he sawe their fayth he sayde vnto hym: mā thy synnes are forgevē the. And the scribes ād the pharises / began to thynke saynge: What felow is this: which speaketh blasphemy? Who can forgeve synnes / butt God only?

When Jesus perceaved their thoughtes / he answered and sayde vnto them: What thynke ye in youre hertes? Whelther is easyar to saye / thy synnes are forgevē the / or the saye / Rise ād walke? That ye maye knowe that to sonne off man hath power to forgeve synnes onerth / he sayde vnto the sicke of the palyse: I saye to the / aryse / take vp thy beed / and goo home to thy housse. And immediatly he rose vp before them all / ād toke vp his beed where on he laye / and departed to his awne housse praysynge god. And they were all amased / and they lauded God / and were filled with feare / sayinge: We have sene straunge thynges to daye.

And after that he wēt for the / and sawe a publican / named Levi / sittynge at the receyte off custome / and sayde vn to hym: folow me. And he leeft all / roose vppe / and folowed hym. And that same levi made him a greate feaste at home in his awne housse. And there was a greate copany of publicans / ād off other that sate at meate with hym. And the scribes ād pharises gru

Dged agaynst his disciples / saige: Why eate ye and drynke ye / with publicans / and synners? Jesus answered ād sayde vnto them: They that are whole / nede not of the physicio: but they that are sicke. I cam not to call the righteowes to repentaunce: but the synners.

They sayde vnto hym: Why do the disciples of Jhon fast often and praye: and the disciples of the pharises also: and thyne eate ād drynke? To whome he sayde: Can ye make the Children of the weddynge fast / as longe as the bryde grome is present with them? The dayes will come / when the bryde grome shalbe taken awaye from them. then shall they fast in thoose dayes.

He spake vnto them in a similitude: No man putteth a pece of an newe garment / into an olde vesture: for yf he do / the breaketh he the newe and the pece that was taken out of the newe / agreeth nott with the olde. Also no man poureth newe wyne into olde vessels / yf he do / the newe wyne breaketh the vessels / ād runneth out it self / ād the vessels perisshe: But newe wyne must be poured into newe vessels / and both are preserved. Also no man that drynketh olde wyne / straight waye can awaye with newe / for he sayeth: the olde is pleasaunter.

The. vj. Chapter.

It happened on an after saboth / they wēt thorowe the coorne felde / and his disciples plucked the eares of coorne / and ate them / ād rubbed them (their hondes. Certayne of the pharisies sayde vnto them: Why do ye that which is

not laufull to be done on the ſaboth dayes? Jeſus anſwered them and ſayde: Have ye nott redde what David did / when he hym ſilfe was anhungred / and they which were with hym: howe he went into the houſſe off god / and toke and ate the loves off halowed breed / and gave alſo to them which were with hym: which was nott laufull to eate / but for the preſtes only. And he ſayd vnto them: The ſonne of man is lorde even of the ſaboth daye.

And it fortuned in a nother ſaboth alſo / that he entred into the ſinagoge and taught. And there was a man / whoſe right honde was dryed vp. The ſcribes / and the phariſes watched hym / to ſe whether he wolde heale on the ſaboth daye or not / that they myght fynde an accuſacion agaynſt hym. Butt he knewe their thoughtes / and ſayde to the man which had the wydered honde: Ryſe vp / and ſtonde forthe in the myddes. He arose / and ſtepped forthe. Then ſayde Jeſus vnto them: I will aſke you a queſtion: Whether is it laufull on the ſaboth dayes to do goode / or to do evill: to ſave life oder for to deſtroye hyt. And he behelde them all in compaſſe / and ſayd vnto the man: Stretche forth thy honde. He did ſoo / and his honde was reſtored / and made as whoole as the other. And they were filled full of madnes / and counſelled won with another / what they myght do to Jeſu.

It fortuned in thoose dayes / he went out into a mountayne for to praye / and continued all nyght in prayer to god. And as ſone as it was daye / he called his diſciples and of hē he choſe twelve /

which also he called his apostles. Simō whom also he named peter: and Andrew his brother/ Jannes and Jhon/ philip and Bartlemeaw/ Mathew and Thomas/ James the sonne of Alpheus and Simon called Zelotes/ and Judas James sonne/ and Judas Iscariot/ which same was the traytour.

And he came downe with them and stode in the playne felde with the company of his disciples/ and a greate multitude of people out off all partis es off Jewry and Jerusalem/ and from the see coste off Tire and Sidon/ which cam to heare hym/ and to be healed of their diseases/ and they also that were vexed with foule spretes/ and they were healed. And all the people preased to toche hym: for there wet vertue out off hym/ and healed them all.

And he lefte vp his eyes apon his disciples/ and sayde: Blessed are ye poore: for yours is the kyngdom off God. Blessed are ye that honger: for ye shalbe satisfied. Blessed are ye that wepe: for ye shall laugh. Blessed are ye when men hate you/ and thrust you out off their company/ and raile on you/ and abhorre youre name/ as an evill thynge/ for the sonne off mannes sake. Reioyse ye then/ and beglad: for beholde youre rewarde is greate in heven. After this manner their fathers entreated the prophets.

But wo be to you that are ryche: for ye have ther in youre consolacion. Wo be to you that are full: for ye shall honger. We be to you that nowe laugh: for ye shall waile and wepe. Wo be to

you when all men prayſe you: for ſo did their fa-
thers to the falce prophetes.

But I ſaye vnto you which heare: Love your
enemyes. Do goode to them whych hate you.
Bleſſe the that courſſe you. And praye for the
which wrongfully trouble you. And vnto hym
that ſmyteth the one the other cheke/ offer alſo the
other. And hym that taketh awaye thy goune/
forbid nott to take thy coote alſo. Geve to every
man that axeth of the. And of hym that taketh awaye
thy goodes/ axe the nott agayne. And as ye wolde
that men ſhulde doo to you: ſo doo ye to them
lyke wyſe.

If ye love them which love you: what thanke
are ye worthy of: ſeinge that the very ſinners
love their lovers. And yf ye do for the which do
for you: what thanke are ye worthy of: For the
very ſinners do even the ſame. If ye lende
to them off whome ye hoope to receave: what
thanke ſhal ye have: for the very ſinners/ lende
to ſinners/ to receave as moch agayne. Love ye
youre enemyes/ do goode/ and lende/ lokynge for
nothynge agayne: and youre reward ſhalbe gre-
ate/ and ye ſhalbe the chyldren off the hyeſt: for
he is kynde vnto the vnkynde/ and to the evyll.

Be ye therfore merciffull/ as youre father al-
merciffull. Judge nott and ye ſhall nott be Jud-
ged. Condemne nott/ and ye ſhall not be condem-
ned. Forgeve/ and ye ſhalbe forgeven. Geve/
and yt ſhalbe geven vnto you. Goode meaſure/
preſſed doune/ ſhaken to gedder/ and runnynge
over/ ſhall men geve vnto youre boſomes. For
with what meaſure ye mete/ with the ſame ſhall

man mete to you agayne.

And he put forthe a similitude vnto them: Can the blynde lede the blynde? Do they nott both then fall into the dyche? The disciple is not above his master. Every man shalbe perfecte/ even as hys master ys. Why seist thou a moote in thy brothers eye/ and considerest not the beame that is in thyne awne eye? Other howe cannest thou saye to thy brother: Brother lett me pull out the moote that is in thyne eye: when thou preceavest nott the beame that is in thyne awne eye? Apocrite/ cast out the beame out off thyne awne eye first/ and then shalt thou se perfectly/ to pull out the moote out of thy brothers eye.

For it is nott a goode tree that bryngeth forthe evyll frute: Nether is that an evyll tree/ whych bryngeth forthe goode frute. For every tree ys knowen by his frute. Nether off thornes gader men figges/ nor of busshes gader they grapes. A goode man off the goode treasure off hys hert bryngeth forthe that whych goode. And the evyll man of the evyll treasure off hys hert/ bryngeth forthe that whych ys evyll. For off the aboundaunce off the hert/ the mought speaketh.

Why call ye me Master/ Master: and do not as I bid you? Whosoever commeth to me/ and heareth my sayings/ and doeth the same/ I wyll shewe you to whome he ys lyke. He is lyke a man which bilt an housse: which digged depe/ and layde the foundacion on a rocke. When the waters arose/ the fludde bett apon that housse/ and could nott move hyt. For it was grounded apon

a rocke. But he that heareth and doth not/ is lyke a man/ that with out foundacion bylt an housse apō the erth/ agaynst which/ the stud de bet: and it fell by and by. And the fall of that housse was greate.

The. vij. Chapter.

When he had ended all his sayings in the audience of the people/ he entred into Capernaum. And the servaunt off a certayne Centurion was sicke/ and redy to dye/ whom he made moche of. And when he herde of Jesu/ he sent vnto hym the seniours of the iewes/ besechynge him that he wolde come and save his servaunt. And they cam to Jesus ād besought hī instantly/ sayinge: He is worthy that thou shuldest do this for hym. For he loveth oure nacion/ and hath bilt vs a sinagoge. And Jesus went with them.

And whē he was nott farre from the housse/ the Centurion sent to hym hys frendes/ sayinge vnto hym: Lorde trouble not thy silfe/ for I am nott worthy that thou shuldest enter into my housse. Wherfore I thought nott my silfe worthy to come vnto the: but saye the worde and my servaunt shalbe whoole. For I lyke wyse am a mā vnder power/ and have vnder me soudiers/ ād I saye vnto won/ goo: ād he goeth. And to another/ come: and he cometh. And to my servaunt/ do this: and he doeth it. When Jesus herde this he merveyled at him/ and turned hym about ād sayd to the people that folowed hym: I saye vnto you/ I have not founde soo greate fayth/ noo-

Nottin Jstahel/ certaynly. And they that wer sent/ turned backe home agayne/ ād founde the servaunt that was sicke whoole.

And it fortuned after that/ he went into a cite called Naym/ and hys disciples went with hī/ and a greate nomber off people. When he cam nye to the gate off the cite/ beholde/ there was a deed man caried out/ which was the only sonne of his mother/ and she was a widowe/ and moche people off the cite was with her. And the lorde sawe her/ and had compassion on her/ and sayde vnto her: wepe not. And went and touched the coffyn/ and they that bare hym stode still. And he sayde: Yonge man/ I saye vnto the/ aryse. And the deed sate vp/ and began to speake. And he delivered hym to his mother. And there cā a feare on thē all. And they glorified god sayīge: a greate prophet ys rysen amonge vs/ and God hath visited hys people. And thys rumor off hym went forthe throughout all Jewry/ ād thorowout all the regions whych lye rounde about.

And vnto Jhon shewed hys disciples off all these thynges. And Jhon called vnto hym two off hys disciples/ and sent them to Jesus sayinge: Arte thou he that shall come: or shall we loke for another? When the men wer come vnto hym/ they sayde: Jhon baptiste sent vs vnto the sayinge: Arte thou he that shall come: or shall we wayte for another? Att that same tyme/ he cured many off their infirmittes/ and plages/ And off evyll spretes/ and vnto

many thatt were blynde/ he gave sight) And he answered/ and sayd vnto them: Goo youre wayes and shewe Jhon/ what thinges ye have herde ād sene: howe that the blynde se/ the halt goo/ the lepers are clensed/ the deafe heare/ the deed aryse: To the pover is the gospell preached/ and happi is he that falleth not/ by the reason of me

When the messengers of Jhon wer departed/ he begū to speake vnto the people of Jhon: What went ye out for to se in to the desert? went ye to se a rede shaken with the wynde? But what wēt ye out for to se? a man clothed in saufte raymēt? Beholde they which are gorgeously apparelled/ and lyve delicatly/ are in kynges courtes. Butt what went ye forth to se? A prophet? Ye I saye to you/ and moare then a prophet. This is he of whō hit is wrytten: Beholde I sende my messenger before thy face/ to prepare thy waye before the. I saye vnto you: A greater prophett then Jhon/ amonge wemens children/ is there none. Neverthelesse won that is lesse in the kyngdom of God/ is greater then he.

And all the people that herde/ and the publicans iustified God/ which wer baptised in the baptim of Jhon. But the pharyses and scribes despised the counsell off God/ agaynst them selves/ and wer not baptised of hym.

And the lorde sayd: Where vnto shall I lyken the men of this generacion ād whatt thynge are they lyke? They are lyke vnto chyldren sittynge in the market place/ and cryinge one to another/ and sayinge: We have pyped vnto you/ and ye have nott daunsed: We have mourned to you/

and ye have not wept. For Jhon baptist cā vn-
to yon nether eatynge breed/ ner drynkynge wyne/ and ye saye: he hath the devyll. The sonne off
mā is come and eateth and drynketh/ and ye say-
e: beholde a man which is a glotton/ and a dryn-
ker of wyne/ the frede of publicans and sinners.
And wisdom is iustified of all her childeren.

And one off the pharyses desired hym that he
wolde eate with hym. And he cam in to the pha-
rises house/ and sate doune to meate. And be-
holde a woman in that cite/ which was a synner/
as sone as she knewe that Jesus sate at meate in
the pharises house/ she brought an alablaster
boxe of ointmēt/ and she stode at his fete behyn-
de hym wepynge/ and began to wesshe his fete/
with teares/ and did wipe them with the heares
off her hed/ and kyssed his fete/ and anoynted
them with ointment.

When the pharise which bade hym to his hou-
se/ sawe that/ he spake with in hym silfe: sayin-
ge: If this man wer a prophet/ he wolde surely
have knowen who and what maner woman
this is which toucheth hym/ for she is a synner.
And Jesus answered and sayde vnto hym: Si-
mon I have somwhat to saye vnto the. And he
sayd: Master saye ō. There was a certayne len-
der/ which had two detters/ the one ought five
hondred pence/ and the other fifty. When they
had nothinge to paye/ he forgave them both.
Which of the tell me/ will love hym moost? Si-
mon answered/ and sayde: I suppose that he to
whom he forgave moost. And he sayde vnto hī:
Thou hast truely iudged.

And he turned to the woman/ and sayde vnto Simon: Sayst thou thys woman? I entred in to thy house/ and thou gavest me no water to my fete: but she hath wesshed my fete with teares/ and wiped them with the heeres of her heed. Thou gavest me no kysse: but she/ sence the tyme I cam in/ hath not ceased to kysse my fete. Myne heed with oyle thou didest not anoynte: and she hath annoynted my fete with ointment. Wherefore I saye vnto the: many synnes are forgeven her/ because she loved moche. To whom lesse is forgeven/ the same doeth lesse love.

And he sayde vnto her thy synnes are forgeven the. And they that sate at meate with hym/ began to saye with in them selves: Who is this which forgeveth synnes also? And he sayde to the woman: Thy fayth hath saved the/ Goo in peace.

The. viij. Chapter

And it fortuned after that/ he hym self went throughout cities and townes/ preachynge/ and shewinge the kyngdom of God/ and the twelve with hym. And also certayne women/ which were healed of vncleane spretes/ and infirmities: Mary called Magdalen/ out of whom went seven devyls/ And Joãna the wyfe of Chusa/ Herodes stewarde/ And Susãna/ And many other: which ministred vnto hym of their substaunce.

Whē moch people were gadred to gether/ and were come to hī out of the cities/ he spake by a similitude. A sower went out to sowe his sede/ and as he sowed/ some fell by the wayesyde/ and his

was troden vnder fete/ and the foules of the ayre devoured it vp. And some fell on ston/ and as sone as yt was spronge vp/ yt widdred awaye/ because yt lacked moystnes. And some fell amōge thornes/ and the thornes spronge vp with it/ and choked it. And some fell on goode grounde/ and spronge vp ād bare frute/ an hondred foolde. And as he sayde these thynges/ he cryed: He that hath eares to heare/ lett hym heare.

Hys disciples axed hym/ sayinge: what maner similitude this shulde be. And he sayde: vnto you is it gevē to knowe the secrets of the kyngdō of god: but to other in similitudes/ that whē they se/ they shulde not se: and when they heare they shulde not vnderstonde.

The similitude is this. The seedeys the worde of God. Thoose that are besyde the waye/ are they that heare/ and afterwarde cōmeth the devyll/ and taketh awaye the worde out of their herts/ lest they shulde beleve ād be saved. They ō the stonnes/ are they which whē they heare the worde receave yt with ioye. And these have noo rotes/ which for a whyle beleve/ and in tyme of temtacion goo awaye. That which fell amonge thornes/ are they which heare/ ād goo forth/ ād are choked with care and riches/ ād voluptrous livynge/ and brynge forth noo frute. That ī the good grounde/ ar they which with a goode ād pure hert/ heare the worde/ and kepe it/ and brynge forth frute with pacience.

No man lyghteth a candell/ and coverit hyt vnder a vessell/ nether putteth hit vnder the table: but setteth it on a candelsticke/ that they that

enter i/ maye se lyght. Noo thīge is īsecret/
shall nott come abroode: Nether eny thīge
that shall not be knowen/ and come to light.
ke hede therfore how ye heare. For whoso
hath/ to hī shalbe geven: And whosoever
not/ from hym shalbe take/ even that same
iche he supposeth that he hath.

Then cam to hym hys mother and his br
zen/ and could nott come at hym for preace.
they tolde hym sayinge: Thy mother and thy
thzen/ stonde wyth out/ and wolde se the.
answered/ and sayd vnto them: my mother
my brethzen are these/ which heare the wor
god/ and do it.

It chaunced on a certayne daye that he
into a shippe/ and his disciples also/ and h
yde vnto them: Lett vs goo over vnto the o
syde of the lake. And they launched forthe.
as they sayled/ he fell a slepe/ and there are
storme of wynde in the lake/ and they wer fy
with water/ and war in jeopardy. And they
to hym and awoke hym/ sayinge: Master/ M
ster/ we are lost. He arose and rebuked the w
de/ and the tempest off water/ and they ceas
and it waxed calme. And he sayd vnto the: w
re is youre fayth? They feared and wonde
sayinge one to another: who is this? for he co
maundeth wyndes and water/ and they obey
And they sayled vnto the regiō of the gadere
which is over agaynst galile.

As he went out off the shippe to londe/ th
met hym a certayne man out off the cite/ wh
had a devyll longe tyme/ and ware no cloth

nether aboode in eny housse: but amōge graves. When he sawe Jesus/ he cryed/ and fell doune before hym/ ād with a loude voyce sayde: What have I to do wyth the Jesus the sonne off the moost hyest? I beseche the torment me noot. For he cōmaunded the foule sprete to come out of the man. For oste tymes he caught hym/ ād he was boūde with chaynes/ and kept with fetters: and he brake the bondes/ and was caryed of the fende/ into wildernes.

Jesus axed hym sayinge: what is thy name? And he sayde: Legiō. because many devyls wer entred into hym. And they besought hym/ that he wolde nott cōmaunde them to goo into the depe. There was therby an heerde of many swyne/ feadynge on an hill/ and they prayed hym/ that he wolde soffre them to enter into them. And he soffered them. Then went the devyls out off the man/ and entred into the swyne: And the heerd toke their course/ and ran heedlynge into the lake/ and wer choked. when the herdmē sawe what had chaunsed/ they fleed/ and tolde it in the cite and in the villages.

And they cam out to se what was done. And cam to Jesus/ and founde the man/ out of whō the devyls wer departed/ sittynge att the fete of Jesus clothed/ and in hys right mynde/ ād they wer afrayde. They also which sawe it tolde thē by what meanes he that was possessed of the devyll/ was healed. And all the whole multitude of the Gadarens/ besought hym/ that he wolde departe from them: for they wer taken with greate feare. And he gate hym into the shyppe/ and

returned backe agayne. The man out off whom the devyls were departed / besought hym / that he myght be with hym: But Jesus sent hym a waye / sayinge: Goo home agayne into thyne awne housse / and shewe what thynges God hath done to the. And he wēt his waye / and preached thorowe out all the cite what thyng? Jesus had done vnto hym.

Sit fortuned that when Jesus was come agayne / the people receaved hym. For they all longed for hym. And beholde there cam a man namad Jairus (and he was a ruler off the sinagoge) and he fell doune at Jesus fete / and besought hym that he wolde come into his housse / ffor he had but a doughter only / of twelve yere of age / and she laye a dyinge. As he went the people thronge hym.

And a woman havynge an issue of blond twelve yeres (whiche had spent all her substannce amonge phisicions / nether coulde be holpen of eny) cam behinde hym / and touched the hem of his garment / and immediatly her issue off blond staunched. And Jesus sayde: Who is it that touched me? whē every man denyed / Peter and they that were with hym / sayde: Master the people thrust the ād vexe the: and thou sayest / who touched me? And Jesus sayd: Some boody touched me. For I perceave that vertue is gone out of me. When the woman sawe that she was not hid from hym / she cam trimblynge / and fell at his fete / and tolde hym before all the people / for what cause she had touched hym / and howe she was healed immediatly. And he sayde vnto

her: Doughter be of goode conforte/ Thy fayth hath made the safe/ goo in peace.

Whyll he yett speake/ there cam won from the rulers off the synagogis houſſe/ which sayde to hym: Thy doughter is deed/ diſeaſe not the maſter. When Jeſus herde that/ he answered to the maydens father sayinge: Feare nott/ beleve only/ and she ſhalbe made waole. And when he cam to the houſſe/ he ſuffred no man to goo in with hym/ save Peter/ James/ and Jhon/ and the father and the mother of the mayden. Every body weept and ſorowed for her. And he ſayde Wepe nott: for ſhe is nott deed butt ſlepeth. And they lewgh hym to ſcorne. For they knew thatt ſhe was deed. And he thruſt them all out att the dores/ and caught her by the bonde/ and cryed/ sayinge: Mayde aryſe. And her ſprete cam agayne/ and ſhe roſe ſtraught waye. And he commaunded to geve her meate. And the father and the mother of her were aſtonyed. But he warned thatt they ſhulde tell noo man/ whatt was done.

The. ix. Chapter.

Then called he the. xij. together/ and gave them power/ and auctorite/ over all devyls. And that they myght heale diſeaſes. And he ſett them to preache the kyngdom of god/ and to cure the ſick. And he ſayd to them: Take noo thinge to ſucker you by the waye: nether ſtaffe nor ſcripe/ nether bread/ nether money/ nether have two cootes. And

matsoever houssye enter into there abyde/ and thence departe. And whosoever will not receave you/ whē ye departe from that citie/ shake of the very dust from youre fete/ for a testimony agaynst them. They went forthe/ and went thorowe the tounes/ preachynge the gospell/ and healynge every wheare.

Herod the tetrarch herde off all thatt by hym was done/ and douted because that it was sayd of some/ that Jhon was rysen agayne from deeth. And off some that Helias had apered. And off other that won off the old prophettis was rysen agayne. And Herod sayde: Jhon have y beheded: who is this of whom I here suche thynges? And he desired to se hym.

And the Apostles returned/ and told hym all that they had done. And he toke them and went a syde into a solitary place/ nere to a citie called Bethsaida. The people knewe off it/ and folowed hym. And he receaved them/ and spake vnto them of the kyngdom off God. And healed them that had nede to be healed. The daye begā to weare awaye. Then cam the twelve/ and sayde vnto hym: sende the people awaye/ that they maye goo into the tounes/ and villages rounde about/ and lodge/ and get meate/ for we are here in a place of wildernes. Then sayde he vnto thē: Geve ye them meate. And they sayde: We have no moo but five loves and two fisshes/ except we shuld goo and bye meate for all this people. And they wer about a five thousandde men. He sayde vnto his disciples: Cause them to sit doune by fyftie in a company. And they did soo/ and made

the all sit doune. He toke the five loves / and the two fisshes / and loked vp to heven / and blessed them / and brake / and gave to his disciples / to sett before the people. And they all ate / and were satisfied. And there was taken vp off that remayned to them / twelve basketes full off broken meate.

It fortuned as he was alone prayinge / hys disciples were with hym / and he axed them sayinge Who saye the people that I am? They answered and sayd: Jhon baptist. Some saye Helias. And some saye / won of the olde prophetis is risen agayne. He sayde vnto them: Who saye ye that I am? Peter answered and sayde: thou arte the Christ off God. He warned and commaunded them / that they shulde tell no man that thinge / sayinge: That the sonne off man must suffre many thynges / and be reproved of the semours / and of the hy prestes and scribes / and be slayne / and the thirde daye rise agayne.

And he sayde to them all / yf eny man will come after me / let hym denye hym silfe / and take his crosse on hym dayly / and folowe me. Whosoever will save his life / shall lose it. And whosoever shall lose his life / for my sake / the same shall save it. For what shall it avauntage a man / to wyn the whole worlde / yff he loose hym silfe: or runne in domage off hym silfe? For whosoever is ashamed of me / and off my sayinges: off hym shall the sonne of man be ashamed / when he cometh i his awne maieste / and i the maieste of his father / and of the holy angels. I will you of a surety: Some there are of them that here stonde /

which shall not tast of derth till they se the kyngs dom of God.

And it folowed about an viij. dayes after thy ose saying/ he toke Peter/ James/ and Jhon/ and went vp into a mountayne to praye. And as he prayed/ the fassiō of his countenaunce was changed/ and his garment was whyte/ and shoo ne. And beholde/ two men talked with him/ and they were Moses and Helias/ which apered glo riously/ and spake of his departinge/ whych he shulde ende att Jerusalem. Peter and they that wer with hym/ wer hevy a slepe. And when they woke/ they sawe his maieste/ and two men ston dinge with him.

And hit chaūsed as they departed from hym/ Peter sayde vnto Jesus: Master/ it is goode be inge here for vs. Let vs make thre tabernacles/ won for the/ and won for Moses/ and won for Helias. And wist nott what he sayde. Whyll he thus spake there cam a cloude and shadowed the and they fered when they entred into the clou de. And there cam a voyce out of the cloude say inge: This is my deare sonne/ heare hym. And as sone as the voice was past/ Jesus was fo unde alone. And they kept it close/ and tolde noo man in thoose dayes eny of those thynge/ wh ich they had sene.

Hyt chaunsed on the nexte daye as they cam doune from the hyll/ moche people cam and met hym. And beholde a man off the company cry ed out saynge: Master I beseche the beholde

my sonne/ for he is all that I have: ādse/ a sprete taketh hym/ and sodenly he cryeth/ and he teareth hym that he someth agayne/ and vneth departeth he from him/ when he hath rent him: And I have besought thy disciples to cast hym out/ and they coulde nott. Jesus answered/ and sayde: O generacion with oute fayth/ and croked: howe longe shall I be with you? And shall suffre you? Brynge thy sonne hidder. As he yett was a commynge/ the fende rent hym/ and tare hym. Jesus rebuked the vnclene sprete/ and healed the chylde/ and delivered hym to hys father. And they wer all amased att the myghty power of God.

Whyll they wondred every one att all thyngs whych he did: He sayde vnto hys disciples: Lett these sayings synke doune into youre eares. The tyme wyll come/ when the sonne off man shalbe delivered into the hondes off men. Butt they wist nott what that worde meant/ and yt was hyd from them thatt they vnderstod hytt nott. And they feared to axe hym off that sayinge.

There arose a disputacion amonge them/ who shulde be the greatest. When Jesus perceaved the thoughtes off their hertes/ he toke a chylde/ And sett hym hard by hym/ and sayde vnto them: Whosoever receave thys chylde in my name/ receaveth me. And whosoever receaveth me/ receaveth hym that sent me. For he that amongest you/ ys the least/ the same shalbe greate.

The Gospell.

Thon answered and sayde: Master we sawe won castynge out devyls in thy name / and we forbade hym / because he folowith not with us. And Jesus sayde vnto hym: forbid ye hym not. For he that is nott agaynst you / is with you.

And it folowed whē the time was com that he shulde be receavedvp that he determined hym silfe to goo to Jerusalem: And sent messengers bes fore hym. And they went / and ēntred into a citie of the samaritans to make redy for hym. And they wolde nott receave hym / because his face was as though he wolde goo to Jerusalē. Whē hys disciples / James / and Thon / sawe that / they sayde: Lorde / wilt thou that we commaun de / that fyre come downe from heven / and consume them / even as Helias did? Jesus turned about / and rebuked them sayinge: ye wote nott what maner spirite ye are of. The sonne of man ys not come to destroye mennes lives / but to save them. And they went to an other toune.

Yit chaunced as they went on their iorney / a certayne man sayd vnto hym: I will folowe the whither soever thou goo. Jesus sayd vnto hym: foxes have holes / and birdes of the aier have nestes: but the sonne of man hath nott where on to laye hys heed.

And he sayde vnto a nother: folowe me. And the same sayde: Lorde suffre me fyrst to goo and bury my father. Jesus sayd vnto hym: Lett the dedd / bury the dedd: but goo thou and preache the kyngdome off God.

And another sayde: I wyll folowe the lorde: But lett me fyrst goo bid them fare wele / which

are at home at my houſſe. Jeſus ſayd vnto him: No man that putteth hys honde to the plowe/ and loketh backe/ is apte to the kingdom of god.

The.x. Chapter.

After that/ the lorde apoynted other ſeventie alſo/ and ſent the/ two and two/ before his face/ into every citie/ and place/ whither he hi/ ſilfe wolde come. And ſayde vnto them: the har/ veſt is greate: but the laborers are feawe. Pra/ yether therfore the lorde of the har veſt/ to ſend forth hys laborers into hys harveſt. Goo youre wayes. Behold I ſende you forthe as lambes amo/ge wolves. Beare noo wallet/ nether ſcryppe/ nor ſhues/ and ſalute noo man by the waye. In whatſoever houſſe ye enter in/ fyrſt ſaye: Peace be to this houſſe. And yf the ſone of peace be the/ are/ youre peace ſhall reſt apon hym/ yf nott/ yt ſhall returne to you agayne. And in the ſame houſſe tary ſtill eatynge and drinkynge/ ſuche as they have: For the laborer is worthy off hys rewarde.

Go not fro houſſe to houſſe: ad i to whatſoever citie ye enter/ yf they receave you/ eate whatſoe/ ver is ſet before you/ and heale the ſicke that are theare/ and ſaye vnto them: the kyngdom of god is come neye apon you. But into whatſoever ci/ tie ye ſhall enter/ yf they receave you not/ goo yo/ re wayes out into the ſtretes of the ſame/ and ſaye: eve the very duſt/ which cleaveth on vs of youre citie/ we wype of againſt you: Notwith/ ſtondynge/ marke this/ that the kyngdo of God was come neye apon you. Ye and I ſaye vnto

you: that it shalbe easier in that daye/ for Sodō then for that citie.

Wo be to the Chorazin: wo be to the bethsaida. For if the miracles had ben done in Tyre and Sidon/ which have bene done in you/ they had a greate whyle agone repented/ sittyng in heere ād asshes. Neverthelesse it shalbe easier for Tyre and Sidō/ at the iudgment/ thē for you. And thou Capernaū which art exalted to heve/ shalt be thrust doune to hell. whosoever heareth you/ heareth me: And whosoever despiseth you/ despiseth me. And he that despiseth me/ despiseth hym that sent me.

The seventie returned agayne with iope saysinge: Lorde even the very devyls are subdued to us thorow thy name. And he sayde vnto them: I sawe sathan/ as it had bene lightenyng/ fall doune from heve. Beholde I geve vnto you power to treade on serpents/ and scorpions/ and apon all maner power of the enemy/ and nothynge shall hurte you. Neverthelesse/ in thys reioyse nott/ that the spretes are vnder youre power: Butt reioyse/ be cause youre names are wrytten in heven.

That same time reioysed Jesus in the spirite/ and sayde: I prayse the father lorde of heven ād erth/ be cause thou hast hyd these thyngs from the wyse and prudent/ ād hast opened them to the folisshe. Even soo father for soo pleased it the/ All thyngs are geven me off my father. And noo man knoweth who the sonne is/ butt the father: nether who the father is/ save the sonne/ and he

to whom the ſonne wyll ſhewe hym.

And he turned to his diſciples/ and ſayde ſecretly: Happy are the eyes/ which ſe that ye ſe. For I tell you that many prophetꝭ and kyngꝭ have deſired to ſe thoſe thyngꝭ which ye ſe/ and have nott ſene them: And to heare thoſe thyngꝭ which ye heare/ and have nott heard them:

And marke/ A certayne Lawere ſtode vp/ and tempted hym ſayinge: Maſter what ſhall I do to inheret eternall lyfe? He ſayd vnto him: What is writtē in the lawe? Howe redeſt thou? And he anſwered and ſayde: Thou ſhalt love thy lorde god/ wyth all thy hert/ and wyth all thy ſoule/ and with all thy ſtrengthe/ and with all thy mynde: and thy neghbour as thy ſylfe. And he ſayde vnto hym: Thou haſt anſwered right. This do and thou ſhalt lyve. He willynge to iuſtifie hym ſilfe/ ſayde vnto Jeſus: Who is then my neghbour?

Jeſus anſwered and ſayde: A certayne man deſcended from Jeruſalem into Jericho/ And fell into the bondes off theves/ whych robbed hym off his rayment and wounded hym/ and departed levynge hym halfe deed. And ꝑchaunſed that there cam a certayne preſte that ſame waye/ and ſawe hym/ and paſſed by. And lyke wyſe a levite/ when he was come neye to the place/ went and loked on hym/ and paſſed by. Then a certayne Samaritane/ as he iorneyed/ cam neye vnto hym/ and beheilde hym/ and had compaſſion on hym/ and cam to hym/ and bounde vppe hys wondes/ and poured in wyne/

and oyle/ and layed hym on his beaste/ and brought hym to a comen hostry/ and dreste hym. And on the morowe when he departed/ he toke out two pece/ and gave the to the host and said vnto hi. Take cure of hi/ and whatsoever thou spendest above this/ whe I come agayne I will recompence the. Which nowe of these thre/ thynkest thou was neghbour vnto hi that fell into the theves hondes? And he answered: he that shewed mercy on hym. Then sayd Jesus vnto hym. Go and do thou lyke wyse.

Yet fortuned as he went/ that he entred into a certayne toune. And a certayne woman named Martha / receaved hym into her house. And this woman had a sister called Mari/ which sate at Jesus fete/ and herde Jesus preachynge: Martha was combred about moche seruynge/ and stode and sayde: Master/ doest thou not care/ that my sister hath left me to minister alone? Bid her therfore/ that she helpe me. And Jesus answered/ and sayde vnto her: Martha/ Martha/ thou arte busied/ and troubleste thy selfe/ about many thynges: verely one is nedfull/ Mary hath chosen her a good parte/ which shall not be taken awaye from her.

The. xj. Chapter.

And it fortuned as he was prayinge in a certayne place: when he ceased/ won of his disciples sayd vnto hi: Master teache vs to praye/ As Jhon taught his disciples. And he sayd vnto them: When ye praye/ saye: O oure father which arte in heve/ halowed be thy name. Lett thy

kyngdō come. Thy will be fulfillet/ even in erth as it is in heven. Oure dayly breed geve vs this daye. And forgeve vs oure synnes: For even we forgeve every man that trespaseth vs/ and lede vs not into temptacio/ But deliver vs from evyll Amen.

And he sayde vnto thē: which of you shall have a frende and shall goo to hym att mydnyght/ and saye vnto hym: frende lende me foure loves for a frende of myne is come out off the waye to me/ and I have nothynge to sett before hī/ And he with in shall and swer and saye: Trouble me nott/ nowe is the dore shett/ and my servaunts are with me in the chamber/ I cannot ryse and geve thē to the. I saye vnto you: though he will not arise and geve hym/ because he is his frende: Yet because of hys importunite he will ryse and geve him as many as he nedeth.

And I saye vnto you: axe/ and yt shalbe geven you. Seke/ and ye shall fynde. knocke/ and it shalbe opened vnto you. For every one that axeth/ receaveth: and he that seketh/ fyndeth: and to him that knocketh shall it be openned. Yf the sonne axe breed off eny off you which ys hys father: will he proffer hym a stone? Or yff he axe fysshe/ will he geve hym a serpent? Or yf he axe an egge: will he proffer him a scorpion? Yf ye thē which are evyll/ know howe to geve good gyftes vnto youre chyldren: howe moche more shall youre father celestiall/ geve a goode sprete to them/ that desire it of hym.

And he was a castynge out a devyll/ whyche was dom. And it folowed when the devyll was

gone out/the dom ſpake/ād the people wondred Some off thē ſayde: he caſteth out devyls by the power of Belzebub/the chefe of the devyls. And other tempted hym ſek ynge of hym a ſigne from heven. Ye knewe their thoughtꝭ and ſayde vnto them: Every kyngdom/at debate with in it ſilfe ſhalbe deſolate: and won houſſe ſhall fall apon another. Soo if Satan beat variaunce with in hymſilve: howe ſhall his kyngdom endure? Be cauſe ye ſaye that I caſt out devyls by the power off Belzebub: If I by the power of Belzebub caſte oute devyles: by whoſe power/do youre chyldren caſt them out? Therfore ſhall they be youre iudges. Butt if I with the finger off God caſt out devyls/noo doute/the kyngdom of God is come apon you.

When a ſtronge man armed watcheth his houſſe: That he poſſeſſeth/is in peace. But when a ſtronger then he cometh apō hym/and overcō meth hym: he taketh from hī/his harnes/wher in he trusted/ād devideth his goodes. Ye that is not with me is agayn̄ſt me. And he that gadereth not with me ſcatterch.

Whē the vnclene ſpirite is gone out of a man/ he walketh through water leſſe places ſekynge reeſt. And when he fyndeth none/he ſayeth: I will returne agayne vnto my houſſe whence I came out. And when he cōmeth/he fyndeth it ſwept and garniſſhed. Then goeth he and taketh ſeven other ſpirites with hym worſſe then hym ſilfe/and they enter in/and dwell there. And the ende off that man/is worſſe then the begynnyng.

Hit fortuned as he thus spake/ a certayne wo-
man of the company lyfte vp her voyce/ and sa-
de vnto hym: Happy is the wombe that bare the
and the pappes/ which gave the sucke. Butt he
sayde: Happy are they that heare the worde off
God/ and kepe it.

When the people wer gadered thicke to geder:
He began to saye: This is an evyll nacion. They
seke a signe/ and there shall noo signe be geven
them/ but the signe off Jonas the prophet. For
as Jonas was a signe to the Ninivites/ so shall
the sonne off man be to this nacion. The quene
off the southe shall ryse at the iudgement/ with
the men of this generacion/ and condempne thē.
for she cam from the ende of the worlde/ to heare
the wisdom of Solomon: and beholde a greater
then Solomon is here. The men off Ninivite
shall ryse at the iudgement/ with this generaci-
on/ and shall condempne them: for they repent-
ed at the preachynge of Jonas: And beholde/ a
greater then Jonas is here.

Noo man lighteth a candell/ and putteth it in
a preve place/ nether vnder a busshel: Butt on
a candelsticke/ that they that come in/ maye se li-
ght. The light off thy body is thyne eye. Ther-
fore/ when thyn eye is single: then is all thy bo-
dy full off light. Butt if thyne eye be evyll: then
shall all thy body be full off darknes. Take hede
therfore thatt the light whiche is in the/ be nott
darknes. For if all thy body shal be light/ hav-
ynge noo parte darke: then shall all be full off
light/ even as whē a cādell doeth light the with
his brightnes.

The Gospell.

And as he spake/ a certayne pharise besought hym to dyne with hym: and Jesus went in/ and sate doune to meate. Whē the pharise sawe that he marveylled that he had nott wessehed before dynner. And the lorde sayde to hym: Nowe do ye/ O pharises/ make clene the outsyde of the cuppe/ and of the platter: but youre inwarde parties are full of ravenīge ād wickednes. Ye folks did not he that made that which is without: make that which is within also? Neverthelesse ye geve of that that ye have/ and beholde all is clene to you.

But wo be to you pharises/ for ye tythe the mynt/ and rewe/ and all manner erbes/ and passe over iudgment/ and the love of God. These ought ye to have done/ ād nott to have left the other ondone.

Wo be to you pharises: for ye love the vppormost seates in the sinagogs/ and gretyngs in the markettes.

Wo be to you scribes and pharises ypocrites/ for ye are as graves which apere not/ And men that walke over them/ are nott ware of them.

Then answered one of the lawears/ and sayd vnto hym: Master/ thus sayinge/ thou puttest vs to rebuke also. Then he sayde: Wo be to you also ye laweras: for ye lade men with burthens greveous to be borne/ ād ye youre selves touche nott the packes with one of youre fingers.

Wo be to you that bilde the sepulcres off the prophets: for youre fathers kiled them: Truely ye beare witnes/ that ye alowe the dedes of youre fathers: for they killed them/ ād ye bilde their

ſepulcres.

Therfore ſayde the wiſdom off God: I will ſend them prophetꝭ and Apoſtles/ and off them they ſhall ſlee and perſecute. That the bloud off all the prophetꝭ/ which was ſheed from the begynnynge off the worlde/ maye be requyred off this generacio/ from the bloud of Abel vnto the bloud off Zacary/ whiche periſſhed bitwene the aulter and the temple. Verely I ſaye vnto you: it ſhalbe requyred of this nacion.

Wo be to you lawears: for ye have taken awaye the kaye of knowledge/ ye entred not in youre ſelves/ and them that came in ye forbade.

When he thus ſpake vnto them/ the lawears/ and the phariſes/ bega to were buſy about hym and to ſtoppe his mougth with many queſtions/ layinge wayte for hym/ and ſechynge to catche ſome thyng of his mought/ wherby they myght accuſe hym.

The. vij. Chapter.

AS there gadered to gedther an innumerable multitude off people (in ſo moche that they trood won another) he began to ſaye vnto his diſciples: Fyrſt of all beware of the leven off the phariſes/ which is ypocryſy. For there is nothynge covered/ that ſhall not be vncovered: nether hid/ that ſhall not be knowen. Wherfore whatſoever ye have ſpoken in darknes: that ſame ſhalbe heard in light. And that which ye have ſpoken in the eare/ even in ſecret places/ ſhalbe preached even on the toppe of the houſſes.

I ſaye vnto you my frendes: feare ye not them

that kyll the body / and after that have nothynge that he can moare do. I will shewe you / whom ye shall feare. Feare hym which after he hath kylled / hath power to cast into hell. Ye I saye vnto you / hym feare. Are nott fyve sparowes bought for two farthynges? and none off them is forgotten of God. Ye the very heers of youre heed are nombred. Feare nott therfore: Ye are moare off value / then many sparowes.

I saye vnto you: Whosoever confesseth me before men / even hym shall the sonne off man confesse also before the angels of God. And he that denyeth me before men: shalbe denyed before the angels off God. And whosoever speaketh a worde agaynste the sonne of man it shalbe forgeven hym. Bnt vnto hym that blaspheneth the holy goost / it shall not be forgeven.

When they bringe you into their synagogs / and vnto their rulers / and officiers / take noo thought how or what thynge ye shall answere / or what ye shall speake. For the holy goost shall teache you in the same houre / what ye ought to saye.

Won off the company sayde vnto hym: Master / bidd my brother devide the enherytaunce with me. And he sayde vnto hym: Man / who made me a iudge / or a devider over you? And he sayde vnto them: take hede / and beware off coveteousnes. For no mānes life stondeth in the haboundaūce of the thyngs which he possesseth. And he put forth a simlitude vnto them sayinge:

The londes of a certayne man brought forth frutes plentyously/ and he thought in hym silfe sayinge: whatt shall I do/ because I have noo rowme where to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes/ and bilde greater/ and ther in will I gadder all my frueles/ and all my goodes: and I will saye to my soule: Soule thou haste moch goods layde vp in stoore for many yeares/ take thyne ease: eate/ drynke and be mery. But God sayde vnto hym: Thou fole/ this nyght will they fetche awaye thy soule agayne from the. Then whose shall thoo sett hynges be which thou hast provided? So is itt with hym that gadd dreth ryches/ and is not ryche in God.

And he spake vnto his disciples: Therfore I saye vnto you: Take no tought for youre lyfe/ what ye shall eate/ Nether for youre body/ what ye shall putt on. The lyfe is more then meate/ and the body is more then raymēt. Marcke wele the ravens/ for they nether sowe/ nor repe/ which nether have stoore housse ner barne/ and yet God fedeth them. Howe moche are ye better then the foules.

Which of you with takynge tought can adde to his stature won cubytt? Yf ye then be nott able to do that thynge which is least: why take ye thought for the remnaunt? Consydere the lylies howe they growe: They laboure nott: They spyn not: and I saye vnto you/ Solomō in all his royalte was nott clothed lyke vnto one of these.

Yf God then soo cloth the grasse which is to daye in the feld/ and to morowe shalbe cast into

the fornace: howe moche moore wyll he clothe you/ o ye endued with litell faith? And are nott what ye ſhall eate/ or what ye ſhall drynke/ neither clymeye vp an hye/ for all ſuche thyngs the hethen people of the worlde ſeke for. Youre father knoweth that ye have nede off ſuche thyngs. Wherfore ſeke ye after the kyngdome off heven/ and all theſe thyngs ſhalbe miniſtred vnto you.

Feare not litell floocke/ for it is youre fathers pleaſure/ to geve you a kyngdom. Sell that ye have/ and geve almes. And make you bagges/ which were noot olde/ and treaſure that fayleth nott in heven/ where neo theffe commeth/ nether moth corrupteth. For where youre treaſure ys/ There will youre hertes be alſo.

Lett youre loynes be gerdde about/ and youre lightes brenninge/ and ye youre ſelves/ lyke vnto men/ that watche for their maſter when he woll returne from a weddynge: that as ſone as he commeth and knocketh/ they maye open vnto hym. Happy are thooſe ſeruaunts/ which their lorde/ when he cōmeth/ ſhall fynde walkynge/ Verely I ſaye vnto you/ he will gerdde hym ſilfe about/ and make them ſitt doune to meate/ and walke by them/ and miniſter vnto them. And yf he come in the ſeconde watche/ yea yf he come in the thyrd watche/ and ſhall fynde them ſoo/ happy are thooſe ſeruaunts.

This ſhall ye vnderſtonde/ that yff the good man of the houſſe/ had knowen what houre the theffe wolde have cōmen/ he wolde ſuerly have watched: and not have ſuffered his houſſe to ha-

ye bene broken vppe. Be ye prepared therfore for the ſonne of man will come att an houre whē ye thynke not.

Then peter ſayd vnto hī: Maſter telleſt thou this ſimilitude vnto vs/ or to all men? And the lorde ſaid: who is a faithfull ſteward/ ād a diſcrete/ whom his lorde ſhall make ruler over his houſholde/ to geve them their dueti of meate/ at due ſeaſon. Happy is that ſervaunt/ whom his maſter whē he cometh ſhall finde ſoo doinge. Of a trueth I ſaye vnto you/ that he will make him rueler over all that he hathe. But ād if the evyll ſervaunt ſhall ſaye in his hert: My maſter wyll differre his cōmynge/ and ſhall begyn to ſmyte the ſervaunts/ and maydens/ and to eate and drynke/ and to be dronken: the lorde off that ſervaunt wyll come in a daye/ when he thynketh nott/ and att an houre when he is not ware/ ād wyll devyde hym/ and will geve him his reward/ with the onbelevers.

The ſervaunt that knowe his maſters wyll/ and prepared nott him ſilfe/ nether did accordynge to his will/ ſhalbe beten with many ſtrypes. Butt he that knewe nott/ and hath committed thyngs worthy of ſtrypes/ ſhalbe beaten with feawe ſtrypes. For vnto whom moche is geven: off hym ſhalbe moche requyred. And to whom men moche commytt/ the moare of hym will they aſke.

I cam to ſende fyre on erth: and what is my deſyre but that it were all redy kyndled? Notwithſtondinge I muſte be baptiſed with a baptiſ. And how am I payned till it be ended? Sup-

pose ye that I am come to sende peace on erth? I tell you/ naye but rather debate. For hence forth there shalbe fyve in won house devided/ three agaynst two/ and two agaynst three. The father shalbe devided agaynst the sonne/ & the sonne agaynst the father. The mother agaynst the doughter/ and the doughter agaynst the mother. The mother in lawe agaynst the doughter in lawe/ & the doughter in lawe aga̅st the mother in lawe.

Then sayde he to the people: when ye se a cloude ryse out of the west straight waye ye saye: we shall have a shewer/ and so it is. And when ye se the south wynde blow/ ye saye: we shall have hete/ and it co̅meth to passe. Ypocrites/ ye can skyll of the fassion of the erth/ & of the skye: but what is the cause/ that ye cannot skyll of this tyme? Ye and why iudge ye not of youre selves/ that which is righteous?

Whill thou goest with thyne adversary to the ruler: as thou art in the waye/ geve diligence that thou mayst be delivered from hym/ lest he bringe the to the iudge/ and the iudge deliver the to the iayler/ and the iayler cast the in to prison. I tell the thou departest not thence/ tyll thou have made goode the vtmoste farthynge.

The. viij. Chapter

There were present at the same season/ that shewed hym of the galileis/ whose blode Pilate mengled with their awne sacrifice. And Jesus answered/ & sayde vnto them: Suppose ye that these galileans/ were greater synners then all other galileans be cause they suffred su̅

the punyssh me? I tell you naye: but except ye repent/ ye shall all in lyke wyse perysshe. Or thynke yet that those xviij. apō whom the toure i Siloe fell ād slewe them/ were synners above all mē that dwell in Jheruſalem? I tell you naye: But except ye repent/ ye all shall lyke wyse perysshe.

He put forthe this similitude/ A certayne mā had a fygge tree in his vyneyarde/ and he came and sought frute theron/ and founde none. Thē sayde he to the dreſſer of his vyneyarde: Beholde/ this thre yeare have I come and sought frute in this fygge tree/ and fynde none/ cut it doune: why combreth hit the grounde? And he answered and sayde vnto hi: lorde lett it alone this yeare also/ till I digge rounde about it/ ād dōge it/ to se whether it will beare frute. yf not/ thē after that/ cut hym doune.

He taught i won of their synagoggs on the saboth dayes/ And beholde there was a woman which had a spryte off infirmitie. xviij. yeares: and was bowed to gether/ and coulde nott well lifte vp her ſelfe. When Jeſus sawe her/ he called her to hym/ and sayde to her: womā thou arte delyvered from thy diſeaſe. And he layde his handes on her/ and immediatly ſhe was made straight/ and glorifyed God. The ruler off the ſynagoge answered with indignacion (because that Jeſus had healed on the ſaboth daye) And ſayde vnto the people: There are ſixe dayes i the weke/ in which men ought to worke/ in them come and be healed/ and nott on the ſaboth daye.

The answered hym the lorde ād sayd: Ypocryte/ doth not eache one of you on the saboth daye.

loose his oxe or his asse from the stall and lede hym to the water? And shulde not this doughter of Abraham beloosed from this bonde on the saboth daye / whom Sathan hath bounde loo xviij. yeares? And when he thus sayde all his adversaries were ashamed / and all the people reioysed on all the excellent dedes / that were done by hym.

Then sayde he: What is the kyngdom of God lyke? or where to shall I compare it? It is lyke a grayne of mustard seede / which a man toke and sowed in his garden: and it greewe / and wexed a greate tree / and the foules of the ayer bilt in the braunches of it.

And agayne he sayde: where vnto shall I lyken the kyngdom of God? it is lyke leven / which a woman toke / and bidde in thre bussels of floure / till all was thorow levended. And he went thorowe cities and townes teachynge / and tolde his iorney towarde Jerusalem.

Then sayde won vnto hym: Lorde / are there fewe that shalbe saved? And he sayde vnto them: stryve with youre selves to enter at the strayte gate. For many I saye vnto you / will seke to enter in / and shall not be able. When the good man of the house is risen vp / and hathe shut fast the dore / and ye begyn to stonde without and to knocke at the dore sayinge: Lorde / lorde / open vnto vs: and he shall answer and saye vnto you: I knowe not whence ye are. Then shall ye begyn to saye. We have eaten / and dronken in thy presence / and thou hast taught in oure stretes. And he shall saye: I tell you / I wott not whence ye

are: departe frō me all ye workers off iniquytie. There shalbe wepynge/ and gnasshynge of teth: when ye shall se Abraham/ and Ysaac/ ād Jacob/ and all the prophetꝭ in the kyngdō of God/ and youre selves thrust oute a dores. And they shall come from the eest/ and from the weest/ ād from the northe/ and from the southe/ and shall reest in the kingdom of god. And beholde/ there are last/ which shalbe fyrst: And there are fyrst which shalbe last.

The same daye there cam certaine of the pharises/ ād sayd vnto hi: Gett the out of the waye/ and departe hence: for Herode will kyll the. And he sayd vnto them: Goo ye and tell that foxe/ beholde I cast oute devils/ and heale the people to daye and to morowe/ and the thyrd daye I make an ende. Neverthelesse/ I must walke to daye and to morowe/ and the daye folowinge: For it cannott be/ that a prophet perisshe eny other where/ save att Jerusalem.

O Jerusalem/ Jerusalem/ which killest prophetꝭ/ ād stonest them that are sent to the: howe often wolde I have gadered thy children to gedder/ as the hen her nest vnder her wynges/ and thou woldest nott. Beholde youre habitacion shalbe left vnto you desolate. For I tell you/ ye shall not se me vntill the time come that ye shall saye/ blessed ys he that commeth in the name off the lorde.

The. xiiij. Chapter.

AND it chaunsed that hewēt ito the housse of wō off the chefe pharises to eate breed/ on

a ſaboth daye: and they warched hym. And beholde there was a man before hym/ which had the dropſy. And Jeſus answered and ſpake vnto the lewears and pharisees/ sayinge: is it lawfull to heale on the ſaboth daye? And they helde their peace. Ye toke the man and healed hi/ and lett hym goo. And answered them sayinge: whiche of you shall have an asse/ or an oxe/ fallen into a pitt/ and will nott straight waye pull hi out on the ſaboth daye? And they coulde not answer hym agayne to that.

Ye putt for the a ſimilitude to the geſtes/ whe he marked howe they preaſed to the hyeſt roumes/ and ſayd vnto them: Whe thou arte bidde to a weddynge of eny man/ ſitt nott doune in the hyeſt roume/ leſt a more honorable mā the thou be bidden of hym/ and he that badde both hym and the/ come and saye to the: geve this man roume. And thou the begyn with ſhame to take the loweſt roume. Butt rather whe thou arte bidde/ goo and ſitt i the loweſt roume/ that when he that bade the cōmeth/ he maye ſaye vnto the: frende ſitt vp hyer. The ſhalt thou have preaſe in the preſence of them that ſitt at meate with the. For whoſoever exalteth hym ſilfe/ ſhalbe brought lowe: And he that hūbleth hi ſilfe ſhalbe exalted

Then ſayde he alſo to hi that bade hi to diner: When thou makeſt a diner/ or a ſupper: call not thy frendes/ nor thy brethre/ nether thy kinſmē nor yet riche neighbours: leſt they bidde the agayne/ and make the recompence. Butt when thou makeſt a feaſt/ call the povre/ the maymed/ the lame/ and the blinde/ and thou ſhalt be happy: For they cannot recompence the. Butt thou ſhalt be

recompenſed at the reſurreccion of the iuſte mē.

Whē won of thē that ſate at meate alſo herde that / he ſayde vnto hym: happy is he that eateth breed in the kyngdome of god. Then ſayd he to hym: A certayne mā ordened a greate ſupper/ and bade many/ād ſent his ſervaunt att ſupper time/ to ſaye to them that wer bidden/ come: for all thynges are redy. And they all atonce began to make excuſe. The fyrſt ſayd vnto him: I have bought a ferme/ and I muſt nedes goo and ſe it/ I praye the have me excuſed. And another ſayd: I have bought fyve yooke of oxē/ād I muſt goo to prove thē/ I praye the have me excuſed. The thyrde ſayd: I have maried a wyfe/ād therfore I cannot come. And the ſervaunt went agayne/ and brought his maſter worde there of.

Then was the good mā of the houſſe diſpleaſed/ād ſayd to his ſervaunt: Goo out quickly into the ſtretes and quarters of the citie/ād bryng ī hidder the povre/ and the maymed/ād the halt/ ād the blinde. And the ſervaūt ſayd: lorde it is done as thou cōmaūdedſt / ād yet there is roume. And the lorde ſayd to the ſervaūt: Goo out ito the hie wayes and hedges/ and cōpell thē to come ī/ that my houſſe maye be filled. For I ſaye vnto you/ that none of thoſe men which were bidden/ ſhall taſt of my ſupper.

There wet a greate company with yi/ and he turned and ſaide vnto thē: If a mā come to me/ and hate not his father and mother/ and wyfe/ and childre/ and brethrē/ and ſiſters/ more over and his awne life/ he cann ot be my diſciple. And whoſoever beare nott hys croſſe and come after me cannot be my diſciple.

The Gospell.

Which of you is he that is desposed to bi
toure/ ād sitteth not doune before ād counte
cost Whether he have sufficient to perform
lest aster he hathe layde the foūdaciō/ ād is
able to performe it/ all that beholde it/ beg
moocke hym sayinge: This man began to b
and was not able to make an ende. What k
goeth to make batayle agaynst another ky
and sitteth not doune fyrst/ ād casteth in his
nde/ wether he be able with ten thousande t
te hī that cometh agaynst hym with twenty
usand/ or els whill the other is yett a great
ye off/ he will sende embasseatours/ and d
peace. Soo lyke wyse/ none of you that forsa
nott all that he hathe/ can be my disciple.

Salt is good/ but if salt be corupte/ what
be seasoned there with? It is nether good fo
lōde/ nor yet for the dōge hill/ mē cast it out
dores. He that hath eares to heare/ let hi h

The.xv. Chapter

Thē resorted vnto hi all the publicās ā
ners/ for to heare hī. And the pharis
scribes grudged saīge: He receaveth to his
ny synners/ ād eathet with thē. Thē put he f
this similitude to thē sayinge: What man o
havynge an hundred shepe/ if he loose one
doth not leve nynty and nyne in the wilder
and goo after hym which is loost/ vntill he
hym? And when he had founde hym/ he pu
hym on his shulders with ioye: And as so
he cōmeth home he calleth to gedder his lo
and neghbours sayinge vnto them: rojoyse

me for I have folde my shepe which was lost.
I say vnto you/ that lyke wyse ioye shalbe
over one synner that repenteth/ moore then over
nynety and nyne iuste persons/ whiche nede noo
repentaunce. O ther what woman havynge. x.
grotes/ if she loose won/ doth not light a candell/
and swepe the house/ and seke diligētly/ till she fin-
de it? And whē she hath founde it she calleth her
lovers/ and her neighbours sayng: Reioyce with
me/ for I have founde the groate which I had
loost. Lyke wyse I saye vnto you ioye shalbe the
presence off the angels off God over one synner
that repenteth.

And he sayde: a certayne man had two sonnes/
and the yonger of the sayde to his father: father
geve me my parte off the goodes that to me be-
longeth. And he devided vnto them his substa-
unce. And not longe after/ the yōger sonne gad-
dered all that he had to gedder/ and toke his iour-
ney into a farre countre/ and there he wasted his
goodes with royetous living. And when he had
spet all that he had/ there rose a greate derth thr-
owout all that same londe. And he began to
lacke. And he went/ and clave to a citesyn of that
same countre: which sent hym to the felde/ to ke-
pe his swyne. And he wold fayne have filled his
bely with the coddes/ that the swyne ate: and noo
man gave hym.

The he remembred hym silfe and sayde: howe
many hyred servaunts at my fathers have brea-
ed ynough/ and I dye for honger. I will a ryse/
and goo to my father/ and will saye vnto hym: fa-
ther/ I have synned agaynst heven/ and before

the: nowe ā I not worthy to be called thy sonne/ make me as one of thy heyred servauntꝭ. And he arose/ and cam to his father. When he was yett agreate waye of/ his father sawe hym/ and had compassion on hym/ and ran vnto him/ and fell on his necke/ and kyssed hym. And the sōne sayd vnto hym: father I have synned agaynst hevē/ and in thy sight/ nether am I worthy hence forthe to be called thy sonne. Then sayde the father to his servauntꝭ: brige forth that best garment/ and put it on hym/ and put a rynge on his hōde/ and shewes on his fete. And brynge hidder that fatted caulfe/ and kyll hym/ and lett vs eate and be mery: for this my sonne was deed/ and is alive agayne. He was loste/ and ys nowe founde. And they began to make goode cheare.

The elder brother was ī the felde/ and whē he cā and drewe nye to the housse/ he herde mīstrelcy/ and daunsynge/ and called one of his servauntꝭ/ and axed what thoose thynges meante. He said vnto hī: thy brother is come/ and thy father hath killed the fatted caulfe/ be cause he hath receaved him safe and soūde. And he was angry/ and wolde not goo in. Then cam his father out/ and entreated hī/ he answered and sayde to hys father: Loo these many yeares have I done the service/ nether brake at eny time thy cōmaundmēt/ and yet gavest thou me never soo moche as a kyd to make mery with my lovers: but as sone as this thy sonne was come/ which hath devoured thy goodes wyth harloottes/ thou haste for his pleasure killed the fatted caulfe. And se sayd vnto hī: Sōne/ thou wast ever with me/ and all that I have is thine: it was mete that we shulde

make mery ād be glad: for this thy brother was
dede/ and is a live agayne: ād was loste/ and is
founde.

The. xvj. Chapter.

HE sayd also vnto his disciples: There was
a certayne rich mā/ which had a stewarde/
that was accused vnto hi that he had wasted his
goodes. And he called hī/ ād said vnto hi: Howe
is it/ that I heare this of the? Geve a cōptes off
thy stewardshippe. For thou mayste be nolōger
my stewarde. The stewarde said with in hi silfe:
what shall I do? for my master will take a waye
frō me my stewardshippe. I cānot digge/ ād to
begge/ I am ashamed. I woote what to do/ that
when I am put out of my stewardshippe/ they
maye receave me in to there houses.

Thē called he all his masters detters/ ād sayd
vnto the fyrst: howe moche owest thou vnto my
master? And he sayd: a hōdred tōnes of oyle/ ād
he sayd to hi: take thy bill/ ād sitt doune quickly/
ād write fiftie. Thē said he to another: what ow-
est thou? And he sayde: an hondred quarters of
wheate. He sayd to hi: Take thy bill/ and writte
foure scoore. And the lorde cōmended the vniust
stewarde/ because he had done wysly. For the
chyldren of this worlde/ are in their kynde/ wy-
ser then the chyldren off light. And I saye also
vnto you: make you frendes of the wicked mam-
mon/ that whē ye shall have nede/ they may re-
ceave you into everlastinge habitacions.

He that is faithfull i that wiche is leste: the same
is faithfull i moche. So thē if ye have not byn fa-
ithfull i the wicked māmō: who will beleve you i
that which is true? and if ye have not bene faith-

full in another mannes busines: whoo shall geve you youre awne? No servaunt can serve two masters. for other he shall hate the one and love the other or els he shall leneto the one/ ād despyse the other. Ye cānot serve God/ and mānion.

All these thiges herde the pharises also which were coveteous. And they mocked hi/ ād he sayd vnto them: Ye are they/ which iustie fiyoure selves before mē: but God knoweth youre hertes. For that which men magnifie/ is abhominable in the sight of god.

The lawe/ and the prophett? raygned vntyll the tyme of Jhon: Sence that tyme/ the kyngdō of god is preached. And every man stryveth to goo in.

Soner shall hevē and erth perisshe/ thē wō title of the lawe shall perisshe. Whosoever forsaketh his wyfe/ and marieth another/ breaketh matrimony. And every man which marieth her that is divorsed from her husbande committeth advoutry also.

There was a certayne riche man/ which was clothed in purple/ ād fyne raynes/ and fared deliciously every daye. And there was a certayne begger/ name Lazarus/ whiche laye at hys gate full off soores desyrynge to be refresshed with the cromes whiche fell frō the ryche mānes borde. Neverthelesse/ the dogges can/ and licked his soores. And yt fortuned that the begger dyed/ and was carryed by the angell? into Abrahams bosome. The riche man also died/ ād was buried in hell.

When he lifte vppe his eyes/ as he was in to-

urmentꝰ/ he sawe Abraham a farre off/ ād Lazarus ī his bosome/ And cryed and sayd: father Abraham/ have mercy on me/ and sende Lazarus that he maye depe the tippe off his fynger in water/ and cole my tonge/ for I am tourmented in this flame. Abraham sayd vnto hym: Sonne remembre/ that thou in thy lyfe tyme receavedst thy pleasure/ and contrary wyse Lazarus payne. Nowe therfore is he comforted/ and thowe art pūnysshed. Beyonde all this bitwene youād vs there is a greate space sett/ so that they which wolde goo from hence to you/ canot: nether from thence come hidder.

And he sayd: I praye the therfore father/ send hī to my fathers housse. for I have fyve brethren: for to warne them/ lest they also come into this place off tourment. Abraham sayd vnto hym: they have Moses and the prophettꝰ/ lett them heare them. And he sayd: naye father Abraham/ but yf won from the ded cam vnto them they wolde repent. He sayd vnto hym: Yf they heare not Moses and the prophetꝰ/ nether woll they beleve/ though wō roo se frō deeth agayne.

The .xvij. Chapter.

Then sayde he to his disciples/ it can nót be avoyded/ but that occasions of evyll come Neverthelesse wo be to hym throw whō they come. It were better for hym if a mylstone wer hāged aboute his necke/ and that he were cast into the see/ rather thē he shulde offende won off this litle wons. Take hede to youre selves/ if thy brother trespas agaynst the/ rebuke hym: and if he

repent/ forgeve hym. And though he ſyn agenſt the ſeven tymes in won daye/ and ſeven tymes in a daye tourne agayne to the ſayinge: it repenteth me/ forgeve hym.

And the apoſtles ſayde vnto the lorde: increas oure fayth. The lorde ſayde: yf ye had fayth lyke a grayne off muſtard ſede/ and ſhulde saye vnto thys ſycamyne tree/ plucke thy ſilfe vppe by the rotes/ and plant thy ſilfe in the ſee: he ſhoulde obey you.

Which of you hauynge a ſervaunte a plowynge/ or fedynge catell/ wolde saye vnto hym whē he were come from the felde: Goo quickly ād ſitt doune to meate/ And rather ſayeth not to hym/ dreſſe wherwith I maye ſuppe/ ād apoynt thy ſilfe ād serve me/ tyll I have eaten and dronke: and afterwarde/ eate thou/ and drynke thou? Doeth he thāke that ſervaūt becauſe he did that which was cōmaunded vnto hym? I trowe not. Soo lykewyſe ye/ whē ye have done all thoſe thynges which are commaunded vnto you: ſaye/ we are vnprofitable ſervaunte. We have done that which was oure duety to do.

And it chaunſed as he went to Jeruſalē/ that he paſſed thorowe Samaria and Galile. And as he entred ito a certayne toune/ there met hym ten mē/ that were lepers/ which ſtode a farre of/ and put foeth their voices/ and ſayde: Jeſu maſter/ have mercy on vs. When he ſawe them/ he ſayde vnto them: Goo and ſhewe youre ſelves to the preſtes. And hit chaunſed as they went/ they were clenſed. And won of them/ whē he ſawe that he was clēſed/ turned backe agayne/ ād with

a loude voice prayſed God / ād fell doune on his face at his fete / and gave hym thankes. And the ſame was a ſamaritan. Jeſus anſwered ād ſayde: Are there not ten clenſed? But were are thoſe nyne? There are not founde that returned agane / to geve God prayſe / ſave only this ſtraunger. And he ſayde vnto hym: Aryſe / and goo thy waye / thy fayth hath ſaved the.

When he was demaunded off the phariſes / when the kyngdom off God ſhulde come: he anſwered thē and ſayde: The kyngdom of God cōmeth not with waytingefore. Nether ſhall men ſave: Loo here / loo there. For beholde / the kyngdom of God is within you.

And he ſayde vnto hys diſciples: The dayes will come / whē ye ſhall deſire to ſe wō daye of the ſonne of man / and ye ſhall not ſe it. And they ſhall ſaye to you: Se here / Se there. Goo nott after them / nor folowe them / for as the lightenynge that apereth out of the one parte of the hevē / ād ſhyneth vnto the other parte of hevē: Soo ſhall the ſōne of mā be ī his dayes. But fyrſt muſt he ſuffre many thīgſ / ād be reproved of this nacion.

As it happened in the tyme of Noe: Soo ſhall it be ī the tyme of the ſonne of mā. They ate / they drāke / they maryed wyves / ād were maryed evē vnto that ſame daye that Noe went ī to the arke / ād the floud cā / ād deſtroyed thē all. Likewiſe alſo / as it chaunſed ī the dayes of Lot. They ate / thei drāke / thei bought / thei ſolde / thei planted / they bilte. And even the ſame daye that Lot went out of Sodō / hit rayned fyre ād brymſtone from heven / and deſtroyed them all. After

these ensamples/ shall the daye be/ whē the sonne of man shall apere.

At that daye he that is on the house toppe/ and his stuffe in the house: lett hym nott come doune to take hit out. And lyke wyse lett not him that is in the feldes/ turne backe agayne to that he lefte behynde hym. Remember Lottes wyfe. Whosoever will goo about to save his lyfe/ shall loose it: And whosoever shall loose his life/ shall quycken it.

I tell you: In that nyght/ there shalbe two in one bed/ the one shalbe receaved/ and the other shalbe forsaken. Two shalbe also a grynding to gedder: the one shalbe receaved/ and the other forsaken. And they answered/ and sayde to him: where lorde? And he said vnto the: where so ever the body shalbe/ thyther will the egles resorte.

The .xviij. Chapter.

He put forth a similitude vnto them/ signifyinge that men ought alwayes to prave/ and not to be wery/ sayinge: There was a Judge in a certaine cite/ which feared not god neither regarded man. And there was a certayne widdowe in the same cite/ which cam vnto hym sayinge: Avenge me of myne adversary. And a great while he wolde nott. Afterwarde he sayd vnto hym self: Though I feare nott god/ nor care for man/ yett because this widdowe troubleth me/ I will avenge her/ lest at the last she come/ and rayle on me.

And the lorde sayd: hear what the vnrighteous Judge sayeth. And shall not god avenge his

electe/ which crye nyght and daye vnto hym: Re
though he differre them: I tell you/ he will avē-
ge them/ and that quicly. Nevertheleſſe/ when
the ſonne of man commeth/ ſuppoſe ye/ that he
ſhall fynde faithe on erthe.

And he put forthe this ſimilitude/ vnto certa-
ine which truſted in thē ſelves/ that they were per-
fect/ and deſpyſed other. Two men went vp into
the tēple to praye: the one a phariſe/ ād the other
a publican. The phariſe ſtode and prayed thus
with hym ſilfe. God I tanke the that I am nott
as other are/ extorſioners/ vniuſte/ advoutres/
and even as this publican is. I faſt twyſe in the
weke. I geve tythe of all that I poſſeſſe. And the
publican ſtode afarre of/ and wolde not liſte vp
his eyes to heven/ but ſmote hys breſt/ ſayinge:
God be mercyfull to me a ſinner. I tell you: this
mā departed home to his houſſe iuſtified more
then the other. For every man that exalteth him
ſilfe/ ſhalbe brought lowe: And he that būbleth
hym ſilfe/ ſhalbe exalted.

They brought vnto hi alſo babes/ that he ſh-
ulde touche thē. When his diſciples ſawe that/
they rebuked thē. But Jeſus called thē vnto hi/
and ſayde: Suffre childzen to come vnto me/ād
forbidde them not. For vnto ſuche/ belongeth
the kingdō of god. Verely I ſaye vnto you: who-
ſoever receaveth not the kyngdom of god/ as a
chylde: he ſhall not enter there in.

And a certayne ruler axed hi: ſayinge: Goode
Maſter: what ought I to do/ to obtaine eternall
lyfe? Jeſus ſayd vnto hym: Why calleſt thou me
goode? No man is goode/ ſave god only. Thou

knowest the commaundment: Thou shalt nott commit advoutry/ thou shalt nott kill/ thou shalt nott steale/ thou shalt not beare falce witnes Honoure thy father/ ād thy mother. And he sayde: All these have I kept from my youthe. Whē Jesus herde that/ he sayde vnto hym: Nett lackest thou one thynge. Sell all that thou hast/ ād distribute it vnto te povre/ and thou shalt have treasure in hevē/ and come/ ād folowe me. Whē he heerd that/ he was hevy/ for he was ryche.

Whē Jesus sawe hym morne/ he sayde: with whath difficulte shall they that have ryches/ enter into the kyngdom off God: Esyer it is for a cammell to passe thorowe a nedles eye/ then for a ryche man to enter into the kyngdom off God. Then sayde they that herde that: And who shall then be saved? He sayde: Thyngs which are vnpossible with men: are possible with God.

Then Peter sayde: Loo we have forsaken all/ and have folowed the. He sayde vnto them: Verily I saye vnto you/ there is noo man that forsaketh housse/ other father ād mother/ other brethren/ or wyfe/ or children/ for the kyngdom off goddes sake/ which same shall nott receave moche moore i this worlde: and in the worlde to come/ lyfe everlastynge.

He toke vnto hym the twelve/ and sayde vnto them: Loo we go vp to Jerusalem/ ād all shalbe fulfilled that are written be the prophetes off the sonne off man. He shalbe delivered vnto the gentyls/ and shalbe mocked/ and shalbe despytefully entreated/ and shalbe spetten on: and whē they have scourged hym/ they will putt hym to

deeth/ and the thyrde daye/ ſhall he aryſe agayne. They vnderſtode none of theſe thynges. And this ſayinge was hyd from them. And they perceaved nott the thynges which were ſpoken.

¶ It cam to paſſe/ as they were come neye vnto Jerico/ a certayne blynde mā ſate by the waye ſyde beggynge. And when he herde the people paſſe by/ he ared what it meant. They ſayd vnto hym that Jeſus of Nazareth/ went by. And he cryed/ saynge: Jeſus the ſonne of David/ have mercy on me. And they which went before rebucked hym/ be cauſe he ſhuld holde his peace. And he moche the moare cryed/ The ſōne of David/ have mercy on me. Jeſus ſtode ſtyll/ and commaunded hi/ to be brought vnto hym. And when he was come neare/ he ared hym ſayinge: What wilt thou/ that I do vnto the? And he ſaide: Lorde/ that I maye receave my ſight. Jeſus ſayde vnto hym: Receave thy ſight. Thy faith hath ſaved the. And immediatly he ſawe/ and folowed hym/ prayſinge God. And all the people/ when they ſawe it/ gave laude to God.

The. xix. Chapter.

AND he entred in/ and went thorowe Jericco. And beholde/ there was a man named Zacheus/ and he was a rueler amonge the publicans/ and ryche alſoo. And he made meanes to ſe Jeſus/ what he ſhulde be: and he couldē nott for the preace/ be cauſe he was off a lowe ſtature. And he ran before/ and aſcended vppe/ vnto a ſicomore tree/ to ſe hym. For he wolde come that ſame waye. And when Jeſus cā to the place/ he loked vp/ and ſawe hi/ and ſayd vnto hym:

Zache/ attonce come downe/ for to daye I muſte abyde at thy houſſe. And haſtely he cam downe/ and receaved hym ioyfully. And when they ſawe that/ they all grouged ſayinge: He is gone/ into tary with a man that is a ſynner.

Zache ſtode forthe and ſayde vnto the lorde: Beholde lorde/ the haulfe of my goodes I geve to the powre/ and if I have done eny man wronge/ I wyll reſtoore hym fower folde. Jeſus ſayd vnto hym: This daye is healthe come vnto this houſſe: for asmoche as it alſo is become the childe off Abraham. For the ſonne off man is come to ſeke/ and to ſave that which was looſte.

As they herde theſe thyngs/ he added therto a ſimilitude/ be cauſe he was neye to Jeruſalem/ And be cauſe alſo/ they thought that the kyngdom of God ſhulde ſhortely apere. He ſayde therfore: A certayne noble man/ wēt into a farre countre/ to receave a kyngdom/ and then to come agayne. He called his ten ſervaunts/ and delivered them ten pounde ſayinge vnto them: Bye and ſell till I come: But his citeſens hated hym/ and ſent meſſengers after hym/ ſayinge: We will not have this man to raigne over vs.

And it cam to paſſe/ when he was come agayne and had receaved his kyngdom/ he commaūded his ſervaunts/ to be called to hym (to whom he gave his money) to witt what every man had done. Then cam the fyrſt ſayinge: Lorde/ thy pounde hath encreaſed ten pounde. And he ſayde vnto hym: Well goode ſervaunte/ be cauſe thou waſt faithfull in a very lytell thynge/ Take thou auctorite over ten cities. And the other

cam sayinge: Lorde thy pounde/ hath encreased
fyve pounde. And to the same he sayde: And be
thou also rueler over fyve cities. And the thir-
de cam/ and sayde: Lorde/ beholde here thy po-
unde/ which I have kepte in a napkyn/ for I fea-
red the/ because thou arte a strayte man: thou
takest vp that thou laydest nott doune/ And re-
pest that thou diddest nott sowe. And he sayde
vnto hym: Of thyne awne mougthe iudge I the
thou evyll servaunt. Knewest thou that I ama
strayte mā/ takynge vppe that I layde not dou-
ne/ And repige that I did not sowe? Wherfore
thē gavest not thou my money into the banke?
And then at my commyng shulde I have requi-
red myne awne/ with vauntage. And he sayde
to them that stode by: Take from hym that po-
unde/ and geve it hym that hathe ten pounde.
And they sayd to hym: Lorde he hath ten poun-
de. I saye vnto you/ that vnto all them that ha-
ve/ it shalbe gevē: ād from hyme that hath not/
even that he hath shalbe taken awaye. Moro-
ver thoose myne enemys/ which wolde not/ that
shulde raigne over them/ brynge hidder/ and
slee them before me. And when he hadd thous
spokē/ he proceded forthe before them/ and wēt
vppe to Jerusalem.

And it fortuned/ whē he was come noye to be-
thfage/ and bethany/ besydes mounte olivete/
he sent two of his disciples sayinge: Goo ye into
the toune which is over against you. In the wh-
ich as sonne as ye are come/ ye shall fynde a cool-
te tyed/ wher on/ yett never man sate. loose hym
and brynge hym hidder. And if eny mā axe you/

why that ye loose hym: thus saye vnto hym/ The lorde hathe nede of hym.

They that wer sent went their waye/ and fo-unde/ even as he had sayde vnto them: And as they were a loosynge the coolte/ the owners saye-de vnto them: why loose ye the coolte? And they sayde: for the lorde hath nede of hym. And they brought hym to Jesus. And they cast their ray-ment on the coolte/ and sett Jesus theron. As he went they spredde their clothes in the waye.

When he was come wheare he shulde goo do-une from the mounte olivete/ the whole multi-tude of his disciples/ began to reioyce/ and to la-wde God with a loude voyce/ for all the mira-cles that they had sene/ sayinge: Blessed be the kynge that commeth in the name off the lorde/ Peace in heve/ and glory in the hyest. And some off the pharises off the company/ sayde vnto hi: Master rebuke thy disciples. He answered/ and sayde vnto them: I tell you/ yf these holde their peace/ the stones will crye.

And when he was come neare/ he behelde the citie/ and wept on hit sayinge: Yff thou had-dest knowen thoose thynge which belonge vn-to thy peace/ even att thys daye: But nowe ar-re they hidde from thyne eyes. For the dayes shall come apon the/ And thyne enemys shall compas the about wyth a banke. And shall be-sege the rounde aboute/ and kepe the in on eve-ry syde/ And make the even wyth the grounde/ wyth thy childaen whych are in the. And they shall nott leve in the one stone apon another/ because thou knewest nott the tyme off thy vi-

ſtincion.

And he went into the temple / and began to caſt out them that ſolde therin / and them that bought ſayinge vnto them / Yt is written / my houſe is the houſſe off prayer: Butt ye have made it a den off theves. And he taught dayly in the temple. The hye prieſtes and the ſcrybes and the cheſe off the people / went about to de/ſtroye hym: Butt coulde nott fynde what to do. For all the people ſtacke by hym. And gave hym audience.

The. xx. Chapter

And tydyt fortuned in one off thoſe dayes / As he taught the people in the temple / And preached the goſpell. The hye prieſtes and the ſcrybes cam vnto hym wyth the ſeniours / And ſpake vnto hym / ſayinge: Tell vs by what auc/toryte thou doeſt theſe thyngs? Other who is he that gave the thys auctoryte? He anſwered and ſayde vnto them: I alſo will axe you a queſtiō / And anſwer me: was the baptē of Jhon / from heven / or of men? They thought wyth in them ſelves ſayinge: Yff we ſhall ſaye from heven: he wyll ſaye: Why thē beleved ye hym not? Butād yff we ſhall ſaye of men / all the people will ſtone vs. For they ſuerly beleved that Jhon was a prophett. And they anſwered that they coulde nott tell whenæ it was. And Jeſus ſayde vnto them: Nether tell I you by what auctoryte I do theſe thynges.

The Gospell.

Thē began he to put forthe to the people/ this similitude: A certayne man planted a vyneyarde/ and lett it forthe to fermers/ and went hym silfe into a straunge countre for a greate season. And when the time cam/ he sent a servaūt to his tennauntꝭ that they shulde geve hym of the frutes/ of the vyneyarde. The tennauntꝭ bett hym: and sent hym awaye empty. And he ceased nott therby but sen yett another servaunt. And they bett hym/ and foule entreated hym also/ and sent hym awaye empty. Morover/ he sent the thyrde Also/ And hym they wounded/ ād cast hym out. Then sayde the lorde off the vyneyarde: what shall I do? I wyll sende my deare sonne/ hym per adventure they wyll reverence/ whē they se hym.

When the fermers sawe hym/ they thought ī them selves/ sayinge: this is the heyre/ come lett vs kyll hym/ that the enherytaunce maye be oures. And they cast hym out of the vyneyarde/ ād kylled hym. Nawe what shall the lorde off the vyneyarde do vnto them? He wyll come and destroye those fermers/ and will lett out his vyneyarde to other. When they herde that/ they sayde: God forbid.

He behelde thē and sayd: what meaneth thys then that is written: The stone that the bylders refused/ is made the heed corner stone: whosoever stomble at that stone/ shalbe brused: but on whō soever it faul/ it wyll alto breake hym. And the hye prestes and the scrybes/ the same howre went about to laye houdes on him/ but they feared the people. For they perceaved that he had

ſpoken this ſmultitude agaynſt them.

And they watched hym/ and ſent foath ſpies/ wh̄ych ſhulde fayne them ſelves perfecte/ to take hym in hys wordes/ and to delyvre hym vnto the power/ and auctorite off the preſydent. And they axed hym ſayinge: Maſter/ we knowe that thou ſayeſt/ and teacheſt tryght/ nether conſidereſt thou eny mānes degre/ but teacheſt the waye of god truely. Is it lauſull for vs to geve Ceſar tribute/ or noo? He perceaved their craftynes/ and ſayde vnto them: Why tempt ye me? Shewe me a peny. Whoose ymage and ſuperſtripcion hath it? They anſwered and ſayd: Ceſars. And he ſayde vnto them: Geve then vnto Ceſar/ that wh̄ych belondeth vnto Ceſar: And to God/ that wh̄ych pertayneth to God. And they coulde nott reprove hys ſayinge before the people. And they marvayled at his anſwer/ and helde their peace.

Then came to hym certayne off the Saduces which denye that there is eny reſurreccion. And they axed hym ſayinge: Maſter Moſes wrote vnto vs/ if eny mānes brother dye havinge a wyfe/ And the ſame dye wyth out iſſue: that then hys brother ſhulde take his wyfe/ and rayſe vp ſeede vnto hys brother. There were ſeven breth̄re/ and the fyrſt toke a wyfe/ and died wyth out chyldren. And the ſeconde toke the wyfe/ and he dyed chyldleſſe. And the thyrde toke her/ and in lyke wyſe the reſydue off the ſeven/ And left noo chyldren be hynde them/ and dyed. Laſt of all the womā dyed alſo. Nowe at the reſurrecciō whoſe wyfe of the ſhall ſhe be: for vij had her to wyfe

The Gospell.

Jesus answered and sayd vnto thē: The chyldren off this worlde mary wyves / and are maryed / but they which shalbe worthy of that worlde / and of the resurreccion from deeth / nether mary wyves / nether are maryed / nor yet cādye eny moare. For they are equall vnto the angels: ād are the sonnes of god / as moche as they are the chyldren off the resurreccion. And that the deed shall ryse agayne / evē Moses signified besydes the busshe / when he sayde: the lorde god of Abraham / and the god off Jsaac / and the god of Jacob. For he is not the god off the deed / but off them whych live. For all live in hym. Certayne off the pharises answered and sayd: Master / thou hast wele sayde. And after that durst they not axe hym eny question at all.

Then sayd he vnto them: howe saye they that Christys Davids sonne? And David hym silfe sayth in the boke off the psalmes: The lorde sayde vnto my lorde / Sytt on my ryght honde / tyll J make thyne enemys thy fote stole. David then called hym lorde: Howe ys he also hys sonne?

Then in the audience off all the people / he sayde vnto his disciples / beware off the scrybes / whych desyre to goo in longe clothynge: and love gretyngs in the market / and the hyest seates in the sinagogs / and chefe roumes at feastest / whych devoure widdowes houses / and praye longe vnder a coloure: The same shall receave greater dannacion.

The.xvj. Chapter.

As he behelde/ he ſawe the rychemen/ howe they caſt in their offeringe into the treſury. He ſawe alſo a certayne powre widdowe/ which caſt in thydre two mytes. And he ſayd: of a trueth I ſaye vnto you/ this powre widdowe hath putt in moare thē they all. For they all have of their ſuperfluyte added vnto the offerynge off God: But ſhe/ of her penury/ hath caſt in all the ſubſtaunce that ſhe had de.

As ſome ſpake of the tēple/ howe it was garneſſhed with goodly ſtones/ and iewels/ he ſayde. The dayes will come/ when off theſe thynge which ye ſe/ ſhall nott be lefte ſtone apon ſtone/ that ſhall nott be thrawen doune. And they axed hym/ ſayinge: Maſter when ſhall theſe thynges be. And what ſignes will there be/ when ſuche thynge ſhall come to paſſe.

And he ſayd: Take hede/ that ye be not deceaved. For many will come in my name/ ſaying of thē ſelves/ I am he. And the tyme draweth neare. Folowe ye nott them therfore. But when ye heare of warre/ and diſſencīō: be not afrayd/ for theſe thynge muſt fyrſt come: but the ende foloweth not by and by. Then ſayd he vnto thē: Nacion ſhall ryſe againſt nacion/ and kyngdō againſt kingdom. And greate erthquakes ſhalbe in all quarters/ and honger/ and peſtilence/ ād fearfull thinge. And greate ſignes ſhall there be from heven.

But before all theſe/ they ſhall laye their hōdes on you/ and perſecute you/ delyverynge you vppe/ to the ſynagoges/ and into preſon/ and bringe you before kynges/ And rulers for my

names sake. And this shall chaunche you ffor a testimoniall. Lett it sticke therfore faste in youre hertes/ nott once to stody before/ whatt ye shall answere for youre selves: For I will geve you a mouth and wysdom/ were agaynste/ all youre adversarys shall not be able to speake nor resist Ye and ye shalbe betrayed of youre fathers and mothers/ and of youre brethrē/ and kynsmē/ ād lovers. And some of you shall they put to deeth. And hated shall ye be off all men for my names sake. Yet there shall not one heer of youre heeddes perisse. with youre pacience/ possesse youre soules.

And when ye se Jerusalem beseged with an hoste/ then understonde/ that the desolacion of the same is nye. Then lett them which are in ievory stye to the mountaynes. And let them which are in the myddes off hit/ departe oute. And lett not them that are in other countreis/ enter there in. For these be the dayes of vengeaulce/ to fulfill all that are written. But two be to them that be with chylder and to them that geve sucke in those dayes/ for there shalbe greate trouble in the londe: ād wrathe over all this people. And they shall fal on the edge of the swearde. And they shalbe leed captiue in to all nacions. And Jerusalē shalbe trooden under fote off the gentyls/ untyll the tyme of the gentyls be fulfilled.

And there shalbe signes/ in the sunne/ and in the mone/ and in the starres: and in theerth the people shalbe in soche perplexite/ that they shall not tell which waye to turne them selves. The see ād the waves shall roore/ and mēnes hertē shall

fayle them for feare/ and for lokynge after thoo-
se thigs which shall come on the erth. For the po-
wers of heven shall move. And then shall they
se the sonne of man come in a clowde with pow-
er and greate glory. When these thyngs begyn
to come to passe then loke vppe / and lifte vppe
youre heddes/ for youre redecion drawith neye.
And he shewed them a similitude: beholde the
fygge tree/ and all other trees / when they shute
forth their buddes/ ye sead knowe of youre aw-
ne selves that sōmer is then neye at thond. Soo
lyke wyse ye (whēye se these thyngs come to pas-
se) vnderstonde/ that the kyngdō of god is neye.
Verely I saie vnto you: this generaciō shall not
passe/ tyll all be fulfilled. Heven and erth shall
passe: but my wordes shall not passe.
Take hede to youre selves/ lest youre hertes
be overcome/ with surfettynge ād dronkennes/
ād cares of this worlde: ād that/ that daye come
on you vnwares. For as a snare shall hit come ō
all them that sit on the face of the erthe. Watche
therfore continually ād praye/ that ye maye sca-
pe all this that shal come. And that ye maye stō-
de before the sonne of man.
In the daye tyme taught he in the temple/ ād
at nyght/ he went out/ and had abydynge in the
mount olivete. And all the people cam in the
mornynge to hym into the temple/ for to heare
hym.

The. xxij. Chapter.

The feaste off swete breed drue nye whych is
called ester/ and the hye prestes/ and scry-

bes sought howe to kyll Jesus/ but they feared the people. Thē entred Satā ito Judas/ whose syr name was iscariot (which was of the nombre off the twelve) and he went his waye/ and cōmened with the hye prestes and officers/ how he wolde betraye hym vnto them. And they were glad: and promysed to geve hym money. And he consented/ and sought oportunite to betraye hym vnto them/ when the people were awaye.

Then cam that daye of swete breed/ when off necessite the ester lambe muste be offered. And he sent Peter/ and Jhon seiynge: Goo and prepare vs the ester lambe/ that we maye eate. They sayde to hym: Where wilt thou/ that we prepare? And he sayde vnto them. Beholde as ye enter into the cite/ there shall a man mete you bearynge a pitcher off water/ hym folowe into the same housse that he entreth in/ and ye shall saye vnto the goode man off the housse/ The master sayeth: Where is the gest chamber/ where I shall eate myne ester lambe wyth my disciples? And he shall shewe you a greate parloure paved. There make redy. They went and founde/ as he had sayde vnto them: and made redy the ester lambe.

And when the houre cam/ he sate doune and the twelve Apostles with hym. And he sayde vnto them: I have inwardly desyred/ to eate this ester lambe with you before that y suffre. For I saye vnto you: hence forthe/ I will not eate of it eny more/ vntill it be fulfilled in the kygdom of God. And he toke the cuppe/ and gave thankes/ and sayde: Receave this/ and devyde it as

monge you. For I saye vnto you: I will not dr-
ynke of the frute of the vyne vntill the kyngdom
of God be come.

And he toke breed / and gave thankes / and
brake itt / and gave it vnto them / sayinge: Thys
is my body which is geven for you / Thys do in
the remembraunce of me. Lykewyse also / wh-
en they had supped / he toke the cuppe sayinge:
This is the cuppe / the newe testamentt / in my
bloud / which shall for you be shedde.

Yet beholde / the honde off hym that betray-
eth me / is with me on the table. And the sonne
of man goeth as hit is appoynted: But wo be to
that man by whom he is betrayed. And they be-
gan to enquyre amonge them selves / which off
them it shulde be / that shulde do that.

And there was a stryfe amonge them / which
of them shulde seme greatest. And he sayde vnto
them: The kynges of the gentyls raigne over the
And they that beare rule over them / are called
gracious lordes. But ye shall nott be soo. But
he that is greatest amonge you / shalbe as the
yongest: And he that is chefe / shalbe as minist-
er. For whether is greater / he that sitteth at me-
ate: or he that serveth? is not he that sitteth at
meate: And I am amonge you / as he that mini-
streth. Ye are which have bidden with me in my
temptacions. And I apoynt vnto you a kyng-
dom / as my father hath apoynted to me. that
ye maye eate / and drynke at my table in my kyn-
gdome / and sit on seates / and iudge the twelve
tribes of Israell.

And the lorde sayde: Simon / Simon / behol-

de Satan hath desired you/ to sifte you/ as it were wheate: Butt I have prayed for the that thy fayth fayle nott. And when thou arte cõverted/ strengthe thy brethren. And he sayd vnto hym: Loede/ I am redy to goo with the in to preson/ and to deth. And he sayde: I tell the Peter/ the cocke shall nott crowe this daye/ till thou have thryse denyed that thou knewest me.

And he sayde vnto thẽ: when I sent you with out wallett/ ãd scrippe/ ãd shoues/ lacked yeeny thynge? And they sayd/ no thynge. And he sayde to them: But nowe he that hath a wallet let him take itt/ and lykewyse his scrippe. And he thatt hath noo swearde/ let hym sell his coote and bye won. I saye vnto you that yet/ that which is written must be performed in me (Even with the wicked was he nombred) for those thyngs which are written of me have an ende. And they sayd: Loede/ beholde here are two swardes. And he sayde vnto them: it is ynough.

And he cam out/ and wẽt as he was woute to mounte olivete. And his disciples folowed hym And when he cam to the place/ he sayde to them Praye lest ye fall into temptacion.

And he gate hym silfe from them/ about a stones cast/ and kneled doune/ and prayed/ sayinge: Father if thou wilt/ withdrawe this ouppe from me. Neverthelesse/ nott my wyll/ Butt thyne be fulfilled. And there apered an angell vnto hym from heven/ confortynge hym/ And he was in agony/ and prayed somwhat longer. And hys sweate was lyke droppes of bloud/ tricklynge doune to the grounde. And he rose vppe

From prayer/ and cam to his disciples/ and found them slepynge for sorowe/ and he sayde vnto them: Why slepe ye? Ryse/ and praye lest ye fall into temptacion.

Whyll he yet spake: beholde/ there cam a company/ and he that was called Judas/ one off the twelve/ went before them/ and preased neye vnto Jesus to kysse hym. Jesus sayd vnto hym: Judas betrayest thou the sonne off man with a kysse? When they which were about hym sawe what wolde folow/ they sayde vnto hym/ Lorde/ shall we smyte with a swearde? And one off them smote a servaunt off hym which was the chefe preste of all/ and smote off his right eare. Jesus answered ād sayde: Soffre ye thus farre forthe. And he touched his eare/ and healed hym.

Jesus sayde vnto the hye prestes and rulers off the temple ād the senyours which were come to hym. Be ye come out/ as vnto a thefe with sweardes and staves? When I was dayly with you in the temple/ ye stretched not forth hondes agaynst me. Butt this is even youre very houre/ and the power off darknes. Then toke they hym/ and ledde hym/ and brought hym to the hye prestes house. And Peter folowed a farre off.

When they had kyndled a fyre in the myddes of the palys/ and were sett doune to gedder/ Peter also sate doune amonge them. And won off the wenches/ as he sate/ beholde him by the light and sett goode eyesight on hym/ and sayde: This same was also with hym. Then he denyed hym

ſayinge: Woman I knowe hym nott. And after a lytell whyle / another ſawe hym and ſayde: Thou arte alſoo off them. And Peter ſayd: Man I am nott. And aboute the ſpace off an houre after another affirmed ſayinge: Verely even this felowe was with hym / for he is off galile. Peter ſayde: Man I woote nott what thou ſayeſt. And immediatly whill he yett ſpake / the cocke crewe. And the lorde tourned backe and loked apon peter. And Peter remembred the wordes off the lorde / howe he ſayde vnto hym / before the cocke crowe thou ſhalt denye me thryſe. And Peter went out / and wepte bitterly.

And the men that ſtode about Jeſus / mocked hym / and ſmote hym / and blyndfolded hym / and ſmote his face. And axed hym ſayinge. Arede who it is that ſmote the? And many other thynges deſpytfully ſayde they agaynſt hym.

And as ſone as it was daye / the ſeniours off the people / and the hy preſtes and scrybes / came togedder and ledde hym into their counſell ſayinge: Arte thou very Chriſt? tell vs. And he ſayde vnto them: if I ſhall tell you / ye woll not beleve. And if alſoo I axe you / ye will nott anſwere me. Nether lett me goo. Hereafter ſhall the ſonne of man ſit on the right honde of the power of God. Then ſayde they all: Arte thou the the ſonne of God? He ſayd: Ye ſaye that I am. The ſayde they: What nede we eny further witnes? We oure ſelves have herde off his awne mouthe.

The.xxiij. Chapter.

AND the whole multitude of them aroſe/ād ledde hym vnto Pilate. And they began to accuſe hym ſayinge: We have founde this folowe/ pervertynge the people/ and forbiddynge to paye tribute to Ceſar: And ſayeth that he is Chriſt a kynge. And Pilate apposed hi ſaynge: Arte thou the kynge of the iewes? He anſwered hi/ and ſayde thou ſayeſt. Then ſayde Pilate to the hye preſtes/ and to the people: I fynde noo faute in this mā. And they were the more fearce/ ſayinge: He moveth the people teachynge thoroout all iewry/ and began at galile/ even to this place.

When Pilate herde mencion off galile/ he axed whether the man were off galile. And as ſone as he knewe that he was of Herodes iuriſdiccion/ he ſent hym to Herode/ which was at that tyme in Jeruſalem alſo. When Herode ſawe Jeſus/ he was merveliouſly gladde. For he was deſyrous to ſe hym off a longe ſeaſon/ be cauſe he had herde many thyngs of hym/ and trouſted to have ſene ſome myracle done by hym. Then queſtenned he with hym of many thyngs: But he anſwered hym not won worde. The hye preſtes and ſcrybes/ ſtode forthe and accuſed hym ſtraitly. And herod/ with his men off warre/ deſpyſed hym/ and mocked hym/ And araſed hym in whyte/ and ſent hym agayne to Pilate. And the ſame daye Pilate/ and Herod were made frendes togedder. For before/ they were at variaunce.

Pilate called to gedder the hye prestes/ ād rulers/ and the people/ and sayde vnto them: Ye have brought this man vnto me/ as wō that perverted the people. And loo I examined hym before you/ and founde noo saute in this man/ off thoose thingis where of ye accuse hym. No nor yett Herode. For I sent you to hi: and lo noo thynge worthy of deeth is done to hi. I will therfore chastē hym ād lett hym loosse. For off necessite/ he must have lett one loosse vnto them at that feast.

And all the people cryed at once/ sayinge: awaye with hi/ and delivre to vs Barrabas. (which for insurrecciō made in the cite/ ād murther/ was cast into preson) Pilate spake agayne to thē willynge to lett Jesus loosse. And they cryed/ sayinge: Crucify hym/ Crucify hym. He sayde vnto them the thyrde tyme: What harme hath he done? I fynde noo cause off deeth in hym. I will therfore chasten hym/ ād lett hym goo loosse. And they cryed with loude voyce/ and requyred that he myght be crucifyed. And the cryinge off the hye prestes prevayled.

And Pilate gave sentence that it shulde be as they requyred/ ād lett loosse vnto them/ hym that for insurrecciō/ and murther was cast into preson/ whom they desyred: And delyvered Jesus to do with hym what they wolde. And as they ledde hym awaye/ they chaught won Simon of Sirene/ cōmynge out of the felde: And on hym layde they the crosse to beare it after Jesus.

There folowed hym a greate company of people/ and of wemen/ which wemen bewayled/ ād lamented hym. Jesus turned backe vnto them/

and ſayde: Doughters of Jeruſalem/ wepe not for me: but wepe for youre ſelves/ and for youre children. For marke/ the dayes will come/ when men ſhall ſaye: happy are the baren and the wombes that never bare/ and the pappes which never gave ſucke. Then ſhall they begyn to ſaye to the mountaynes: fall on vs. and to the hilles cover vs. For yf they do this to a grene tree: what ſhalbe done/ to the drye?

There were two evyll doers ledde with hym to be ſlayne. And whē they wer come to the place/ which is called calvary/ there they crucifyed hym/ and the evyll doars/ one on the right hondē/ and the other on the leſte honde. Then ſayde Jeſus: Father forgeve them/ for they woot not what they do. And they partedd his raymēt/ and caſt lottes. And the people ſtode and behelde.

And the rulers mocked hym with thē ſaying: He holpe other men/ lett hym helpe hym ſilfe yf he be Chriſt the choſen of God. The ſoudiers alſo mocked hym/ and camād gave hym veneger and ſayde: yf thou be that kynge off the iewes/ ſave thy ſilfe. His ſuperſcripcion was written over hī in greke/ latin/ and ebrue letters: This is the kynge off the iewes.

The one off the malefactours which hanged/ rayled ō hym/ ſayinge: Yf thou be Chriſt ſave thy ſilfe and vs. The other anſwerd and rebuked hym ſayinge: Nether feareſt thou god becauſe thou arte in the ſame damnacion? We are righteouſly punneſhed/ for we receave accordynge to oure dedes: But this man hath done noo thynge amyſſe. And he ſayde vnto Jeſus:

The Gospell

Lorde remember me when thou commest into thy kyngdom. And Jesus sayde vnto hym: Verely I saye vnto the/ to daye shalt thou be with me in paradise.

And it was about the sixt houre. And there cam a darckes over all the londe/ vntyll the nynth houre/ and the sonne was darckened. And the vayle of the temple rent even thorow the myddes. And Jesus cryed with a greate voyce and sayd: Father/ into thy hondes I commende my spirete. And when he thus had sayd/ he gave vp the goost. When the Centurion sawe/ what had happened/ he glorified god sayinge: O sa surelie this man was perfecte. And all the people that cam to gedder to that sight/ beholdynge the thinges which were done: smoote their breastes/ and returned home. All hys acquayntaice stode afarre of/ and the women/ which folowed hym from galile. beholdynge these thynges.

And beholde there was a man named Joseph a senatour/ which was a goodeman and a iuste he did nott consent to their counsell and dede/ which was of Aramathia/ a cite of the iewes. Which same also/ wayted for the kyngdom of god. he went vnto Pylate/ and begged the bodye of Jesus. And toke it doune/ and wrapped it in a lynnen cloth/ and layed it in an hewē towmbe/ wherin was never man before layed. And that daye was the saboth even/ And the saboth drue on. The women that folowed after whych cam with hym from galile/ beheilde the sepulcre and howe hys body was layed. And returned/ and prepared swete odoures/ and oyntmentes/

And the saboth daye they rested/ accordynge to the commaundement.

The.xxiiij.Chapter.

On the morowe after the saboth/ erly in the morynge/ they cam vnto the toumbe and brought the odours whych they had prepared/ and other wemen wyth them. And they founde the stone rouled awaye from the sepulcre. And went in and founde nott the body off the lorde Jesu. And it happened/ as they were amased ther at: loo two men stode by them/ in shynynge vesture. As they were a fraide/ and bowed doune their faces to theer the they sayd to them: why seke ye the livynge amonge the deed? He is nott here: but is rysen. Remember howe he spake vnto you/ when he was yett with you in galile/ sayinge: that the sonne off man must be delivered into the hondes offsynfull men/ and be crucified/ and the thyrde daye ryse agayne. And they remembred his wordes/ and returned from the sepulcre/ and tolde all these thyngs vnto the eleven/ and to all other. Yytt was Mary magdalena and Joanna/ and Mary Jacoby/ And other that were with them/ whych tolde these thyngs vnto the Apostles/ and their wordes semed vnto them sayned thyngs/ nether beleved they them. Then aroose Peter and ran vnto the sepulcre/ and stouped in/ And sawe the lynnen cloothes layde by them sylfe. And departed wonderynge in hym sylfe art thatt whych hadd happened.

And beholde/ two of them wett that same da-

ye to a toune/ whych was from Jerusalē about
thre scoore forlōgs/ called Emaus. and they tal-
ked togedder of all things which had happened/
And it chaunsed/ as they cōmened togedder/ ād
reasoned/ that Jesus hym silfe drue neare/ and
went with them. But their eyes were holden/
that they coulde nott knowe hym. And he sayde
vnto them: What maner of cōmunicacions are
these that ye have one to another as ye walke/
and are sadde. And the one off them named Cle-
ophas/ answered/ ād sayd vnto hym: Arte thou
only a straunger in Jerusalem/ and haste nott
knowen the things which have chaunsed therin
in these dayes? To whō he sayd: what thynges?
And they sayd vnto hym: of Jesus of Nazareth
which was a prophet/ myghty in dede/ ād wor-
de/ before God/ ād all the people. And howe the
hye prestes/ ād oure ruelers delivered hym to be
condempned to deeth: and have crucified hym.
we trusted that it shulde have bene be that shul-
de have delivered Israhell. And as touchynge
all these thyngs/ to daye is even the thyrd daye/
that they were done.

Ye and certayne wemen also of oure compa-
ny made vs astonyed/ wbych cam erly vnto the
sepulcre/ and founde nott his boddy. And cam
sayinge/ that they had sene visions off angels
which sayde that he was alive. And certayne of
them which were with vs/ wēt their waye to the
sepulcre/ and foundeytt even soo as the wemen
had sayde: but hym they sawe nott.

And he sayde vnto them: O foles/ and slowe
of herte to beleve all that the prophets have spo-

kē. Ought not Christ to have suffered these thi-
ges/ and to enter into his glory? And he begā at
Moses/ ād at all the prophetꝭ/ and interpreted
vnto them/ in all scriptures which were written
of him. And they drue neye vnto the toune which
they went to. And he made/ as though he wolde
have gone further. And constrayned hym/ say-
inge: Abyde with vs for it draweth tawardꝭ ny-
ght/ and the daye is farre passed. And he went ī
to tary with them.

And it cam to passe as he sate att meate wyth
them/ he toke breed and blessed yt/ and brake ytt
and gave it vnto thē. And their eyes were open-
ned. And they knewe hym. And he vannisshed
out of their syght/ and they sayde bitwene them
selves: did not oure hertꝭ burne wyth in vs/ wh-
yll he talked with vs by the waye/ and openned
to vs the scriptures? And they roose vp the sa-
me houre/ and returned agayne to Jerusalem/
and they founde the eleven gaddered to gedder/
and them that were wyth them/ sayinge: The
lorde is risen in dede/ ād hath apered to Simō.
and they tolde what was done in the waye/ and
howe they knewe hym/ by the breakynge off
breed.

As they thus spake/ Jesus hym silfe stode in
the myddes of them/ and sayde vnto them: peace
be with you. And they were abasshed/ ād afra-
yde/ supposinge that they had sene a sprete. And
he sayde vnto thē: Why are ye troubled? ād why
do thoughtes aryse ī youre hertes? Beholde my
hondes and my fete. For it ys even I my sylfe.
handle me and se. For spretꝭ have nott flesshe

gnd bones/ as ye ſe me have. And when he had thus ſpoken/ he ſhewed the his hondes/ and his fete. And whyll they yett bolevednott for ioye/ and wondred/ he ſayde vnto them: Have ye here eny meate? and they gave hym a peece of a brouled fiſſhe/ and of an hony combe. And he toke it/ and ate it before them.

And he ſayde vnto the: These are the wordes/ which I ſpake vnto you/ whill I was yett with you: that all muſt be fulfilled which were writte of me in the lawe of Moſes/ and in the prophetſ/ and in the pſalmes. Then opened he their wyttes/ that they myght vnderſtond the ſcriptures/ and ſayde vnto them: Thus ys yt written/ and thus it behoved Chriſt to ſuffre/ and to ryſe agayne from deeth the thyrde daye. And that repentaunce/ and remiſſion of ſynnes/ ſhuld be preached in his name amonge all nacions. And the begynnynge muſt be at Jeruſalem. And ye are witneſſes of theſe thyngſ. And beholde/ I wyll ſende the promes of my father apon you. Butt tary ye in the cite of Jeruſalem/ vntill ye be endewed with power from an hye.

And he ledde them out into Bethany/ and liſte vp hys hondes/ and bleſt them. And it cam to paſſe/ as he bleſſed them/ he departed from the/ and was caryed vp into heve. And they worſhipped hym/ and returned to Jeruſalem with greate ioye. And were continually in the temple/ prayſynge/ and laudinge God.

Here endeth the Goſpell off Sanct Luke.

The Gospell off Sancte Jhon.

The fyrst Chapter.

IN the begynnynge was that worde/ and that worde was with god: and god was thatt worde. The same was in the begynnynge wyth god. All thyngs were made by it/ and with out it/ was made noo thinge/ that made was. In it was lyfe/ And lyfe was the light of men/ And the light shyneth in darcknes/ and darcknes comprehended it not.

There was a man sent from god/ whose name was Jhon. The same cam as a witnes/ to beare witnes of the light/ that all men through hym myght beleve. He was not that light: but to beare witnes of the light. That was a true light/ wych lightneth all men that come into the worlde. He was in the worlde/ and the worlde by hi was made: and the worlde knewe hym not.

He cam to his awne/ and his receaved hi not. vnto as many as receaved hi/ gave he power to be the sones of god: I that they beleved on his name: which were borne not of blonde nor of the will of the flesshe/ nor yet of the will of men: but of god.

And that worde was made flesshe/ and dwelt amonge vs/ and we sawe the glory off yt/ as the glory off the only begotten sonne off the father/

which worde was full of grace/and verite:
Jhon bare witnes off hym sayinge: Thys is he of whome I spake/ he that cõmeth after me/ was before me because he was yer thẽ I. And of his fulnes have all we receaved even favour for favour. For the lawe was geven by Moses/ but favour and verite cam by Jesus Christ. No man sawe god at eny tyme. The only begotten sonne/ which is in the fathers bosum/ hath declared hym.

And this is the recorde off Jhon/ When the Iewes sent prestes/ and levites from Jerusalẽ/ to axe hym/ what arte thou? And he confessed/ and denyed nott/ and sayde playnly: I am nott Christ. And they axed hym: what thẽ? arte thou Helias? And he sayde: I am nott. Arte thou a prophet? And he answered noo. Then sayd they vnto hym: what arte thou? That we maye geve an answer to them that sẽt vs: what sayest thou of thy silfe? He sayde: I am the voyce of a cryar in the wildernes/ make straight the waye of the lorde/ as sayde the prophet Esay ca.
And they which were sent/ wer off the pharisees. And they axed hym: and sayde vnto hi: why baptisest thou then/ yf thou be nott Christ/ nor Helias/ nether a prophet? Jhon answered thẽ sayinge: I baptise with water: butt one is come amonge you/ whom ye knowe nott: he it is that cõmeth after me/ whiche was before me/ whose shoue latchet/ I am not wothy to vnlose. These thynge were done in Bethabara beyonde Jordan/ where Jhon did baptise.
The nexte day/ Jhon sawe Jesus comminge

vnto hym/ and ſayde: beholde the lambe of god/ whych taketh awaye the ſynne off the worlde. This is he of whom I ſayde: After me cōmeth a man/ which was before me. For he was yer thē I/ and I knew hym nott: butt that he ſhuld be declared to Iſrahell/ therfore cam I baptiſyng with water.

And Jhon bare recorde/ ſayinge: I ſawe the ſprete deſcende from hevē/ lyke vnto a dove/ āde it abode apon hym/ and I knewe hym not: but he that ſent me to baptyſe in water/ ſayde vnto me: Apon whom thou ſhalt ſe the ſprete deſcende/ and tary ſtyll on hym/ the ſame is he whych baptiſeth wyth the holy goost. And I ſawe yt/ and have borne recorde/ that thys ys the ſonne off God.

The nexte daye after Jhon ſtode agayne/ and two off hys diſciples/ and he behelde Jeſus as he walked by/ and ſayde: beholde the lambe off God. And the two diſciples herde hym ſpeake/ and they folowed Jeſus. Jeſus turned about/ and ſawe them folowe/ And ſayde vnto them: what ſeke ye? They ſayde vnto hym: Rabi (which is to ſay be interpretacion/ Maſter) where dwelleſt thou? He ſayde vnto them: come and ſe. They cam and ſawe where he dwelt: and abode with hym that daye. For it was about the tenche houre.

Apon off the two whych herde Jhon ſpeake/ and folowed Jeſus/ was Andrew Simon Peters brother. The ſame founde hys brother Simon fyrſt/ and ſayde vnto hym: we have founde Meſſias/ whych ys be interpretacion anno-

jnted: And brought hym to Jesus. And Jesus behelde hym and sayde: Thou arte Simon the sonne off Jonas/ Thou shalt be called Cephas: which is by interpretacion a stone.

The daye folowynge Jesus wolde goo into galile/ and founde Philip/ and sayde vnto hym: folowe me. Philip was of Betsaida the cite of Andrew and Peter. Philip foūde Nathanael/ and sayde vnto hym: We have foūde hym off whom Moses wrote in the lawe/ and the prophetes: Jesus the sonne of Joseph of Nazareth. And Nathanaell sayde vnto hym: Can there eny goode thynge come out off Nazareth? Philip sayde to hym: Come and se.

Jesus sawe Nathanael commynge to hym/ and sayde of hym: Behold a right israhelite/ in whom is no gyle. Nathanael sayd vnto hym: From whence knewest thou me? Jesus answered and sayde vnto hym: Before that Philip called the/ when thou wast vnder the fygge tree/ I sawe the. Nathanael answered and sayde vnto hym: Rabi/ thou arte the sonne off God/ Thou arte the kynge of Israhel. Jesus answered and sayd vnto hym: Because I sayde vnto the/ I sawe the vnder the fygge tree/ thou beleevest. Thou shalt se greater thyngs then these. And he sayde vnto hym: Verely/ verely/ I saye vnto you: hereafter/ shall ye se heven open/ and the angels off God ascendynge/ and descendynge over the sonne off man.

The Seconde Chapter.

AND the thyrde daye / was there a mariage in Cana a cittie of Galile. And Jesus mother was there. Jesus was called also and his disciples vnto the mariage. And whē the wyne fayled / Jesus mother sayde vnto hym: they have no wyne. Jesus sayde vnto her: woman / what have I to do with the? myne houre is not yett come. His mother sayde vnto the ministers: what soever he sayeth vnto you / do itt. There were stondynge sixe water pottes of stone after the maner of the purifyinge of the Iewes / contaynynge two or three fyrkyns a pece.

Jesus sayde vnto them: fyll the water pottes with water / and they fylled them vp to the harde brym. And he sayde vnto them: drawe out nowe / and beare vnto the governer of the feaste And they bare itt. When the ruler of the feaste had tasted the water that was turned vnto wyne / nother knewe whence it was (But the ministers which drue the water knew) he called the brydegrome / and sayde vnto hym: All men att the begynnynge / sett forth goode wyne / And when men be dronke / then that which is worse: But thou hast kept backe the goode wyne hetherto.

Thys begynnynge of myracles did Jesus in Cana of Galile / and shewed his glory / and his disciples beleved on hym. After that he descended he into Capernaum / and hys mother / and hys brethren / and his disciples: But continued not longe there.

And the Iewes ester was even at honde / And Jesus went vp to Jerusalem / and founde in the

temple those that solde oxen and shepe / an
ves / and chaungers of money syttynge. An
made a scourge off smale cordes / and drav
all out off the temple / bothe shepe and oxen
powred doune the changers money / and o
thrue their tables. And sayde vnto them
solde doves: Have these thyngs hence / and
ke nott my fathers housse / an housse off ma
andyse. Hys disciples remembred / howe th
was written / The zele of thyne housse / hath
eaten me.

Then answered the iewes and sayde vnt
what tokē shewest thou vnto vs / seynge tha
ou dost these thyngs? Jesus answered / and
vnto them: destroye this temple / and in tha
yes I will rayse it vppe agayne. Then sayd
iewes: In xlvj. yeares this temple was bill
wylt thou rayse it vppe in thae dayes? Bu
spake of the temple off hys boddy. As sone
fore as he was rysē from deeth agayne / hi
ciples remembred that he thus sayde vnto
And they beleved the scripture / and the wo
whych Jesus had sayde.

Whē he was at Jerusalem / at ester in th
aste / many beleved on his name: whē they
the signes which he did: but Jesus put nott
silfe in their hondes / because he knewe all n
and neded nott / that eny man shulde testi
man. For he knewe what was in man.

The. iij. Chapter

There was a man off the pharisea na
Nicodemus a ruler amonge the iewe

cam to Jesus be nyght/ and sayde vnto hi: Master/ we knowe that thou arte/ a teacher whyche arte come from god. For no man coulde do suche miracles as thou doest/ except God were wyth hym: Jesus answered/ and sayde vnto hym: Verely verely I saye vnto the: except that a man be borē a newe/ he cannot se the kingdō of god. Nicodemus sayde vnto hym: howe can a man be borē/ when he is olde? can he enter into hys moders body and be borē agayne? Jesus answered: verely/ verely I saye vnto the: except that a man be borē of watet/ and of the sprete/ he cannot enter into the kyngdom of god. That whych is borē of the flesshe/ is flesshe. And that which is borē of the sprete/ is sprete. Marvayle nott that I sayd to the/ ye must be borē a newe. The wynde bloweth where he listeth/ and thou hearest his sounde: butt thou canst nott tell whence he commeth and whether he goeth. So is every man that is borē of the sprete.

Nicodemus answered and sayde vnto hi: howe can these thyngs be? Jesus answered and sayde vnto hym: Arte thou a master in Israhell/ and knowest nott these thyngs? Verely verely/ I saye vnto the/ we speake that we knowe/ and testify that we have sene: And ye receave not oure witnes. Yff I have tolde you erthely thyngs and ye have not beleved: howe shulde ye beleve if I shall tell you of hevenly thyngs?

And noo man hath ascended vppe to heven/ butt he that cam doune from heven/ that ys to saye the sonne of man/ which is in heven.

And as Moses liste vppe the serpent in wyl-

dernes/ even soo must the sonne off man be lift
vppe/ that noo man which beleveth in hym per
isshe: but have eternall lyfe.

God soo loved the worlde/ that he gave his ō
ly sonne for the entent/ that none that beleve i
hym/ shulde perisshe: Butt shulde have everla
stynge lyfe. For God sent not his sonne into th
worlde/ to condempne the worlde: But that th
worlde through hī/ mynght be saved. He tha
beleveth on hym shall not be condempned. Bu
he that beleveth nott/ is condempned all redy
be cause he beleveth nott in the name off the on
ly sonne off God. And this is the condempnac
on: Light is come into the worlde/ and them
have loved darcknes more then light/ be cau
their dedes were evyll. For every man that
vyll doeth/ hateth the light: nether commeth
light/ lest his dedes shulde be reproved. Bu
he that doth the trueth/ cōmeth to the light/ th
his dedes myght be knowē/ howe that they a
wroght in God.

After that cā Jesus and his disciples into th
iewes londe/ ād there abode with them and b
ptised/ and Jhon also baptised in Enon besyd
Salim/ because there was moche water ther
and they cam/ ād were baptised. For Jhon wa
not yet cast into preson.

There a rose a question bitwene Jhons dis
ples and the iewes a bout purifiynge. And th
cam vnto Jhon/ and sayde vnto hym: Master
beholde he that was with the beyonde iordā/
whom thou barest witnes/ baptyseth/ ād all m
come to hym. Jhon answered/ and sayde: An

cā receave nothynge at all except it be gevē hym from heven. Ye youre selves are witnesses/ howe that I sayde: I am nott Christ: butt am sent before hym. He that hath the brydeis the brydegrome: But the frende off the brydegrome which stondeth by and heareth hym/ reioyseth greately of the brydgromes voyce. Therfore this my ioye is fulfilled. He must increace: ād I must decreace.

He that commeth from an hye is above all: he that is off the erth is of the erth/ ād speaketh off the erth. He that commeth from heven/ is above all: And testifyeth that he hath sene/ and herde: ād his testimony noo mā receaveth. Whosoever receaveth his witnes/ the same hath sealed that God is true. For he whom God hath sent speaketh the wordes off God. For God geveth nott the sprete by measure. The father loveth the sonne/ and hath geven all thynges into his honde. He that beleveth on the sonne/ hath everlastynge lyfe. And he that beloveth nott the sonne/ shall nott se lyfe: but the wrathe of God bydeth on hym.

The. iiij. Chapter.

AS sone as the lorde had knowledge howe that it was come to the eares off the pharises/ that Jesus made and baptised moo disciples then Jhon (thought that Jesus hym silfe baptised not: butt his disciples) he lefte iewry/ and departed agayne into galile. And it was soo that he must nedes goo thorowe Samaria. Thē cam he to a cite of Samaria called Sichar

beſydes the poſſeſſiō that Jacob gave to his ſō-
ne Joſeph/ and there was Jacobs well. Jeſus
then weried in his iorney/ ſate thus on the well.

¶ It was about the ſixte houre: There cama
woman of Samaria to drawe water. Jeſus ſa-
yde vnto her: Geve me drynke (for his diſciples
wer gone awaye vnto the toune to beye meate)
The woman off Samaria ſayde vnto hym: ho-
we is itt/ thatt thou beinge a iewe areſt drynke
of me/ which am a Samaritaner? (for the iewes
medle not with the Samaritans) Jeſus anſwe-
red and ſayde vnto her: if thou knewest the gyf-
te of God/ and who it is/ that ſayeth to the geve
me drynke: thou woldest have aſked of hym/ and
he wolde have geven the water aflyfe. The wo-
man ſayde vnto hym: Syr thou haſt noo thynge
to drawe it withall/ and the well is depe: from
whene then haſt thou that water off lyfe? Arte
thou gretter then oure father Jacob/ which ga-
ve vs this well/ and he hym ſilfe dranke there of
and his chyldren and his cattell?

Jeſus anſwered and ſayde vnto her: whoſoe-
ver drynketh of this water/ ſhall thurſt agayne.
But whoſoever ſhall drynke of the water that I
ſhall geve hym/ ſhall never be moare a thyrſt:
But the water that I ſhall geve hym/ ſhall be in
hym a well of water ſpryngynge vp in to everla-
ſtynge lyfe. The woman ſayde vnto hym: Syr
geve me of that water/ that I thyrſt not/ nether
come hedder to drawe. Jeſus ſayde vnto her:
Go and call thy huſband/ and come hydder. The
woman anſwered and ſayde vnto hym: I have
no huſband. Jeſus ſayde to her: Thou haſt well

ſayd / I have no huſbande. For thou haſte had
five huſbandes / and he whom thou nowe haſt /
is not thy houſband. That ſaydeſt thou truely.
The woman ſayde vnto hym: Syr I perceave that thou arte a prophet. Oure fathers worſhipped in this mountayne: and ye ſaye thatt in Jeruſalem is the place where men ought to praye. Jeſus ſayde vnto her: woman truſt me / The houre cometh / when ye ſhall nether in this mountayne / nor yet att Jeruſalem / worſhippe the father. ye worſhippe ye wot neare what / we knowe what we worſhippe. For ſalvacion commeth of the Iewes. But the houre cōmeth / and nowe is / when the true worſhippers ſhall worſhippe the father in ſprete / and in verite. For verily ſuche the father requyreth to worſhippe hym. God is a ſprete / and they that worſhippe hym / muſt honoure hym / in ſprete and verite.
The woman ſayde vnto hym: I wot well Meſſias ſhall come / which is called Chriſt. When he is once come / he will tell vs all thyngs. Jeſus ſayde vnto her: I thatt ſpeake vnto the / am he. And even at that poynte / cam his diſciples / and marvelled that he talked with the woman. Yet no man ſayde vnto hym: what meaneſt thou / or why talkeſt thou with her? The woman leſte her water pott behynde her / and went her waye into the cite / and ſayde to the men there: Come ſe a man whiche tolde me all thynges thatte ever I dyd. Is not he Chriſt? Then they wet out off the cite / and cam vnto hym.
In the meane whyle his diſciples prayed hym ſaynge: Maſter eate. He ſayde vnto them: I ha-

ye meate to eate / that ye knowe nott off.
ſayd the diſciples bitwene them ſelves: hat
man brought hym meate? Jeſus ſayd vnt
My meate ys to fulfill the will off hym tha
me / And to fynnyſſhe hys woorcke. Sayen
There are yett foure monethes / and then
meth harveſt: Beholde I ſaye vnto you
vppe youre eyes / and loke on the regions:
they are whyte allredy vnto harveſt. A
that repeth receaveth rewarde / and gadd
frute vnto lyfe eternall: That bothe he th
weth / myght reloyce alſo / and he that r
And herein ys the ſayinge true / that won
lh / And another repeth. I ſent you to rep
wheron ye beſtowed no labourre. O the
labourred / And ye are entred into their
urs.

Many off the Samaritans off the cit
ved on hym / For the womans ſayinge / t
teſtifyed: He tolde me all thyngs that ever
Then when the Samaritans were com
hym / They beſought hym / that he wold
wyth them. And he abode there two
And many moo beleved because off hys
wordes. And ſayde vnto the woman: N
we beleve nott because off thy ſayinge. F
have herde hym oure ſelves / and know
thys ys even in dede Chriſt the ſavioure
worlde.

After two dayes / he departed thence / a
nt awaye into galile. And Jeſus ſilfe hym
fyed / that a prophet hath none honourr
awne countre. Then as ſone as he was co

Galile/the Galileās receaved hym which had ſene all thyngꝭ/that he did at Jeruſalem on the feaſt. For they wēt alſo vnto the feaſt daye. And Jeſus cam agayne into Cana of Galile/where he tourned water into wyne.

And there was a certayne rueler/whoſe ſonne was ſycke at Capernaum. As ſone as he herde that Jeſus was come out of Iewry into Galile he went vnto hym/and beſought him/that he wolde deſcende/āde heale his ſonne: For he was even redy to deye. Then ſayde Jeſus vnto hym: Except ye ſe ſignes and wōders/ye beleve not. The rueler ſayde vnto hym: Syr come awaye or ever that my chylde deye. Jeſus ſayde vnto hī goo thy waye/thy ſonne liveth. And the man beleved the wordes that Jeſus had ſpoken vnto hym/and went his waye. And anon as he went on his waye/his ſervauntꝭ mett hym/and tolde hym/ſayinge: Thy ſonne liveth/The enquyred he of them the houre when he began to amende. And they ſayde vnto hym: Yeſter daye the ſeventhe houre/the fever lefte hym. And the father knew that it was the ſame houre when Jeſus ſayde vnto hym: Thy ſonne liveth. And he beleved/and all his houſhold. Thys ys agayne the ſeconde myracle/that Jeſus did/after he cā out of Iewry into Galile.

The. v. Chapter.

After that there was a feaſt off the Iewes/and Jeſus went vppe to Jeruſalem. There is at Jeruſale/by the ſlaughter houſſe a pole called in the ebrue tonge/bethesda/havynge fiſ

ye porches / in them laye a greate multitude off sicke folke / off blynde / halt / and wyddered / wa-ytynge for the movynge off the wather. For an angell went doune at a certayne ceason into the pole an stered the water. whosoever then fyrst after the sterynge off the water stepped doune / was made whoale of wath soever disease he had. And a certayne mā was there / which had bene disieased. xxxviij. yeares. When Jesus sawe hym lye / ād knewe that he nowe longe tyme had bene diseased / he sayde vnto hym. Wilt thou be whoale? The syke answered hym: Syr I have no mā when the water is moved / to put me into the pole. Butt in the meane tyme / whill I am about to come / another stoppeth doune before me.

Jesus sayde vnto hym: ryse / take vp thy beed / and walke. And immediatly that mā was whole / and toke vp his beed / and went. And the same daye was the sabothdaye. The iewes therfore sayd vnto hym that was made whole: It is the saboth daye / it is nott lawfull for the to cary thy beed. He answered them: he that made me whole / sayde vnto me: Take vp thy beed / and gett the hence. Then axed they hym: what man is that which sayd vnto the / take vp thy beed ād walke. And he that was healed wist not who yt was. For Jesus gatt hym silfe awaye / be cause that there was preace of people in the place.

After that / Jesus founde hym in the temple / ande sayd vnto hym: Beholde thou arte made whole / se thou synne no moore / lest a worsse thīge happen vnto the. The man departed / and

tolde the Iewes that yt was Jesus / the whych had made hym whole. And therfore the Iewes did persecute Jesus / and sought the meanes to slee hym / because he had done these thyngs on the saboth daye. Jesus answered them: My father worketh hidderto / and I worke. Therfore the Iewes sought the more to kill hym / not only because he had broken the saboth: but sayde also that god was his father / and made hym selfe equall with god.

Then answered Jesus and sayde vnto them: verely / verely / I saye vnto you the sonne can do noo thynge of hym selfe: but that he seyth the father do. For whatsoever he doeth / that doeth the sonne also. For the father loveth the sonne / and sheweth hym all thyngs / whatsoever he hym selfe doeth. And he will shewe hym gretter thyngs then these / because ye should be marvayle. For lyke wyse as the father rayseth vppe the dead / and quyckeneth them / even soo the sonne quyckeneth whom he woll. Nether iudgeth the father eny man: but hath committed all iudgment vnto the sonne / because that all men shulde honoure the sonne / even as they honoure the father. He that honoureth nott the sonne / the same honoureth not the father which hath sent hym. Verely verely I saye vnto you: He that heareth my wordes / and beleveth on hym that sent me / hathe everlastyng lyfe / and shall not come in to damnacion: but is escaped from deth vnto lyfe.

Verely / verely I saye vnto you the tyme shall come / and nowe ys / when the dead shall heare the voyce off the sonne of god. And they that he-

are/ shall live. For as the father hath life ī hym silfe: soo lyke wyse hath he geven to the sonne to have lyfe in hym silfe. And hath geven hym power alsoo to iudge in that he is the soune off mā. Marvayle nott at this/ that the houre shall come/ in the whych all that are in the graves/ shall heare his voice/ and shall come forthe/ they that have done goode vnto the resurreccion off life. And they that have done evyll/ vnto the resurreccion of dampnacion.

I can of myne awne silfe do noo thynge at all. as I heare I iudge/ and my iudgment ys iust/ be cause I seke nott myne awne wyll: Butt the will off the father which hath sent me. Yf I beare witnes off my silfe/ my witnes ys nott true. There ys another thatt beareth witnes off me. And I am sure that the witnes whyche he beareth of me is true.

Ye sent vnto Jhon/ and he bare witnes vnto the trueth: but I receave no recorde of man. Neverthelesse/ these thyng? I saye/ that ye myght be safe. He was a brurnynge and a shynynge light/ and ye wolde for a season have reioysed ī his light. But I have gretter witnes/ then the witnes off Jhon. For the workes whych my father hath geven me to fynnysshe: The same workes whych I do/ beare witnes off me/ thatt my father sent me/ And my father hym silfe/ which hath sent me/ beareth witnes off me. Ye have nott herde hys voice att eny tyme/ Nor yett have sene hys shape. And his wordes have ye nott abydynge in you: For ye beleve not hym whom he hath sent.

Searche the scriptures/ for in them/ ye thynke ye have eternall lyfe: And they are they which testify off me. And yett will ye nott come to me that ye myght have lyfe. I receve nott prayse off men: But I knowe you/ that ye have nott the love off God in you. I am come in my fathers name/ and ye receave me not. Yff another shall come in hys awne name/ hym will ye receave. howe can ye beleve/ which receave prayse won of another/ and seke not the prayse which cometh of godonly?

Suppose nott/ that I will accuse you to my father/ There is won that accuseth you/ verely Moses in whom ye truste. For had ye beleved Moses/ ye wolde have beleved me: For he wrote of me. But when ye beleve not hys writtynge: howe shall ye beleve my wordes.

The.vj.Chapter.

After that wēt Jesus his waye over the see of galile nye to a cite called Tiberias. And a greate multitude folowed hym/ because they hadde sene the myracles that he did ō them which were diseased. Jesus went vp into a mountayne/ and there he sate with his disciples. (And ester a feast of the Iewes/ was nye) The Jesus lifte vppe hys eyes/ and sawe a greate company come vnto hym/ and sayde vnto Philippe whence shall we bye breed that these myght eate: This he sayde to proove hym. For he hym selfe knewe what he wolde do.

Philippe answered him/ two hodred peny worthe of breed are not sufficient for the/ that every

man have a litell. Then sayde vnto hym/ won off hys disciples (Andrew Simon Peters brother) There ys a ladde here/ which hath fyve barly loves/ and two fisshes: butt what ys that amonge so many? Jesus sayde: Make the people to sit doune. (There was moche grasse in the place) And the men sate doune/ in nombre/ as bout five thousande. Jesus toke the breed/ and gave thankes/ and gave to his disciples/ & his disciples/ to them that were sett doune. And lik wyse of the fysshes/ as moche as they wolde.

When they had eten ynought/ he sayde vnto his disciples: gadder vppe the broke meate that remayneth: that nothinge be loost. They gadderred it togedder/ and filled twelve basketh wyth the broken meate/ of the five barly loves/ which broken meate remayned vnto them that had eaten. Then those men/ when they had seene the myracle that Jesus did/ sayde: This is offa trueth the same prophet which shall come into the worlde. Jesus knew wele ynough/ that they wolde come/ and take hym vppe/ to make hym kynge: and therfore departed he agayne/ into a mountayne/ hym silfe alone.

When even was come his disciples went vnto the see/ and entred into a shyppe. And went over the see vnto capernaum. And anon it was darcke/ and Jesus was not come to them. And the see arose with a greate wynde. whē they had rowē aboute xxv. or xxx. furlongs/ they sawe Jesus walke on the see/ and to drawenye vnto the shyppe/ and they were afrayed. He sayd vnto them: It is I/ be nott a frayde. Then wolde

they have receaved hym vnto the shippe/ and the shippe was by and by at the londe whyther they went.

The daye folowynge/ the people which stode on the other syde of the see/ sawe that there was none other shyppe there save that won wherin his disciples were entred/ and that Jesus went nott in with them into the shippe: butt that hys disciples were gone awaye alone(There cam other shippes from Tiberias nye vnto the place/ where they ate breed/ whē the lorde had blessed) Then when the people sawe that Jesus was not there nether hys disciples/ They also toke shippynge and cam to Capernall sekinge for Jesus.

And when they had founde hym on the other syde of the see/ they sayd vnto hym: Master whē cameste thou hidder? Jesus answered them and sayd verely verely I saye vnto you: ye seke me/ nott because ye sawe the myracles: but because ye ate of the breed/ and were filled. Laboure not for the meate which perisheth/ but for the meate that endureth vnto everlastynge lyfe/ whiche meate the sonne of mā shall geve vnto you. For hym hath god the father sealed.

Then sayde they vnto hym: what shall we do that we myght worke the workes of god? Jesus answered and sayd vnto them: This is the worke of god/ that ye beleve on him/ whom he hath sent. They sayde vnto hym: what signe shewest thou then: that we maye se and beleve the. What doest thou worke? oure fathers did eate manna in the desert/ as yt ys written: He gave them breed from heven to eate. Jesus sayde vnto the

verely verely I save vnto you: Moses gave you
not breed from heven: but my father geveth you
the true breed from heven. For he is the breed of
God / which commeth doune from heven / and
geveth lyfe vnto the worlde.

Then sayde they vnto hym: Master ever more
re geve vs this breed. And Jesus sayde vnto the
em: I am that breed of lyfe. He that commeth to
me / shall not honger: and he that beleveth on me
shall never thurst. Butt I save vnto you: that ye
have sene me / and yett beleveye not. All that my
father geveth me / commeth to me: and hym that
at cōmeth to me / cast I not out at the dores. For
I cam doune from heven: nott to do myne awne
will: butt his will which hathe sent me. And this
is is my fathers will which hath sent me / that of
all which he hath geven me / I shulde loose nor
thynge: but shulde rayse it vp agayne at the last
daye. And this is the wyll of hym that sent me /
That every man which seith the sonne / And
beleveth ō hym / have everlastynge lyfe. And I
wyll rayse hym vp att the last daye.

The Iewes murmured att itt / because he sayde: I am thatt breed which is come doune from
heven. And they sayde: Is nott this Jesus the
sonne of Joseph / who se father / and mother we
knowe? Howe ys yt then thatt he sayeth / I cam
doune from heven? Jesus answered and sayde
vnto them: Murmur not betwene youre selves.
No man can come to me except my father which
hath sent me / draawe hym. And y will rayse hym
vp at the last daye. Itt is written in the prophe-
tes: And they shall all be taught of God. Every

man which hath herde/ and learned of the father/ commeth vnto me/ not that eny man hath sene the father/ save he which is off God. The same hath sene the father.

Verely verely I save vnto you/ he that beleveth on me hate verlastynge lyse. I am that breed of lyse. Youre fathers did eate manna in the wildernes/ and are deed. This is that breed which commeth from heven/ that he wich off it eateth/ shulde also not deye. I am that livynge breed which cam doune from heven. Yf eny man eate of this breed/ he shall live for ever. And the breed that I will geve/ is my flesshe/ which I will geve for the lyse of the worlde.

The iewes strove amonge them selves sayinge: Howe can this felowe geve vs his flesshe to eate? Jesus sayde vnto them: Verely/ verely I save vnto you/ except ye eate the flesshe off the sonne of man/ and drynke his bloude/ ye shall not have lyse in you. Whosoever eateth my flesshe/ and drynketh my bloudde/ the same hath eternall lyse: And I will rayse hym vp at the last daye. For my flesshe is meate in dede: and my bloudde is drynke in dede. He that eateth my flesshe and drynketh my bloudde/ dwelleth in me and I in hym. As my lyvynge father hath sent me/ even soo lyve I by my father: and he that eateth me/ shall live by me. This is the breed which cam from heven: Nott as youre fathers have eaten manna and are deed. He that eateth of this breed/ shall live ever.

These thinges sayd he in the synagoge as he ta-

ught in capernaum. Many of his disciples/ when they had herde this/ sayd: This is an herde sayinge. Who can abyde the hearynge of it? Jesus knew in hym silfe/ that his disciples murmured at hit/ and sayde vnto them: Doth this offende you? what and if ye shall se the sonne off man ascende vp where he was before? It is the spirete that quyckeneth/ the flesshe profiteth nothynge. The wordes that I speake vnto you are spirete and lyfe. But there are some off you that beleve not. For Jesus knewe from the begynnynge/ which they were that beleved not. And who shulde betraye hym. And he sayde: Therfore sayd I vnto you: that no man can come vnto me/ except it were geven vnto hym of my father.

From that tyme many of his disciples went awaye from him/ and companyed no moore with hym. Then sayde Jesus to the twelve: will ye also goo awaye? Simon Peter answered hym Master to whom shall we goo? Thou hastte the wordes off eternall lyfe/ And we have beleved/ and knowen/ that thou arte Christ the soone off the lyvynge God. Jesus answered them: Have not I chosen you twelve? And yett one off you is the devyll? He spake it off Judas iscariot the sonne of Simon. For he itt was that shulde betraye hym/ and was one of the twelve.

The vij. Chapter.

After that Jesus went about in Galile/ and wolde not goo about in iewry/ for the iewes wes soughtt to kyll hym. The iewes tabernacle feast was at honde. His bretherē therfore sayde

vnto hym: Gett thy silfe hence and goo into iewry that thy disciples maye se thy workes that thou doest. There is no man that doeth eny thynge secretly and he hym silfe seketh to be knowē. Yf thou do soche thynges / shewe thy silfe to the worlde. For as yet his brethren beleved not in hym.

Then Jesus sayd vnto them: My tyme is not yett come / youre tyme is all waye redy. The worlde can not hate you. Me it hateth: Because I testyfy off hitt / thatt the workes off itt are evyll. Goo ye vppe vnto this feast / I will nott goo vppe yett vnto this feaste / For my tyme is nott yett full come. These wordes he sayde vnto them / and abode still in Galile. As sone as his brethren were goone vppe / then went he also vppe vnto the feast / nott openly: butt as it were prevely. Then sought hym the iewes at the feast / and sayde: Where is he? And moche murmurynge was there of hym amonge the people. Some sayde He is goode. Wother sayde naye / but he deceaveth the people. No man spake openly of hym / for feare of the iewes.

In the myddes of the feast / Jesus went vppe into the temple / and thaught. And the iewes marveylled / saynge: Howe knoweth he the scriptures? seynge that he never learned. Jesus answered them / and sayde: My doctrine is nott myne: butt hys thatt sent me. Yff eny man wyll do hys will / he shall knowe of the doctrine / whether it be of god: or whether I spake of my silfe. He that speaketh of hi silfe seketh his awne prayse. Butt who soever seketh his prayse that sent hi / he is true / and no vnrighteweines is in hym.

Did not Moses gebe you a lawe? And yet none off you kepeth the lawe? Why goo ye about to kill me? The people answered and sayde: Thou hast the devyll. Who goeth about to kill the? Jesus answered / and sayde vnto them / I have done won worke / and ye all marvayle. Moses therfore gave vnto you circūcision / not because it is of Moses / but of the fathers. And yet ye on the saboth daye circumcise a man. If a man on the saboth daye receave circūcision with out breakynge of the lawe off Moses: Disdayne ye at me / be cause I made a man every whit whoale on the saboth daye? Judge not after the vtter apperaunce: but iudge righteowes iudgement.

Then sayd sum of the of Jerusalem: Is not this he whom they went about to kill? beholde he speaketh boldly / and they saye not vnto hi. Do not oure rulers knowe in dede / that this is very Christ? Butt we knowe this man whence he is / but whē Christ cōmeth / no man shall knowe whence he is.

Then cryed Jesus in the temple as he taught sayinge: And me ye knowe / and whence I am ye knowe: and I am not come off my silfe. Butt he that sent me is true / whom ye knowe not. I knowe hym: For I am off hym / and he hath sent me. Then sought the Iewes to take hym: butt no mā layde hondes on hym / be cause his tyme was not yett come. Many off the people beleved on hym / and sayde: When Christ cōmeth: Will he do moo myracles then this man hathe done?

The pharises herde that the people murmu-

red ſuche thyngſ about hym: and the phariſes. and ſcribes ſent miniſters forthe to take hym. Then ſayde Jeſus vnto them: Yett am I a lyttell whyle with you/ and then goo I vnto hym that ſent me. Ye ſhall ſeke me/ and ſhall nott fynde me: And where I am/ thither can ye nott come. Then ſayde the Iewes bitwene them ſelves: Whither will he goo? that we ſhall nott fynde hym. Will he goo amonge the gentyls/ which are ſcattered all a broade/ and teache the gentyls? What maner off ſayingeys thys that he ſayde: ye ſhall ſeke me/ and ſhall nott fynde me: And where I/ am thither can ye nott come?

In the laſt daye/ that grett daye off the feaſte: Jeſus ſtode and cryed ſayinge: If eny man thyrſt/ lett hym come vnto me and drynke. Whoſoever beleveth on me/ as ſayeth the ſcripture/ out off his belly ſhall flowe ryvers off water off lyfe. This ſpake he off the ſpyrete/ which they that beleved on hym ſhulde receave. For the holy goſt was not yett there/ becauſe that Jeſus was nott yett glorified. Many off the people/ when they herde this ſayinge ſayd: This is/ no doute/ a prophet. Wother ſayde: this is Chriſt. Some ſayde: ſhall Chriſt come out off galile? Sayeth nott the ſcripture that Chriſt ſhall come off the ſeed off David: and out of the toune off Bethlem where David was? So was there diſſencion amonge the people for hys ſake. And ſome off them wolde have taken hym: butt noo man layed hondes on hym.

Then cam the miniſters to the hye prieſtes/ and

phariſes. And they ſayde vnto them: why have ye not brought hym? The ſeruaunt answered: never man spake as thys man speaketh. Then answered them the phariſes: Are ye also deceaved? Doth eny of the rulers/ or off the phariſes beleve on hym? butt the commen people whyche knowe nott the lawe are a curſed. Nicodemus ſayde vnto them (he that cam to Jeſus bynyght whych was one off them) Doth oure lawe iudge eny man/ before it be herde/ and knowen/ what he hath done? They answered/ and ſayde vnto hym: Arte thou also off Galile? Searche and loke/ for out of Galile aryſeth noo prophet. And every man went vnto his awne houſſe.

The. viij. Chapter.

JEſus went vnto the mounte Olivete/ and erly in the morninge cam agayne into the temple/ and all the people cam vnto hym/ And he ſate doune/ and taught them. The ſcribes and phariſes brought vnto hym a woman taken in advoutry/ and ſett her in the middes and ſayde vnto hym: Maſter thys woman was taken in advoutry/ even as she dede was a doyng. Moſes in the lawe commaunded vs that ſuche ſhulde be ſtoned: What ſayſt thou therfore? And thys they ſayde to tempt hym: that they myght have/ wher off to accuſe hym. Jeſus ſtouped doune/ and wyth hys fynger wrote on the grounde. And whill they continued aſynge hym/ he liſte hym ſylfe vppe/ And ſayde vnto them: lett hym that ys a monge you wyth out ſynne/ caſt the fyrſt ſtone at her. And agayne he ſtouped

downe and wrote on the grounde. As ſone as they herde that / they went out won by won the eldeſt fyrſt. And Jeſus was leftea lone / and the woman ſtondynge in the myddes. When Jeſus had lifte vppe hym ſylfe agayne / and ſawe noo man butt the woman: He ſayde vnto her: Woman / where are thoſe thyne accuſars? Hath no man condempned the? She ſayde: Syr no man. Jeſus ſayde: Nether do I condempne the. Goo hence and ſynne no moare.

Then ſpake Jeſus agayne vnto them / ſayinge: I am the light off the worlde: He that foloweth me ſhall nott walke in darckneſs: butt ſhall have the light of lyfe. The phariſes ſayde vnto hym: thou beareſt recorde of thy ſylfe: thy recorde ys not true. Jeſus anſwered and ſayde vnto them: And yf I beare recorde off my ſylfe / my recorde is true for I knowe whence I cam / and whither I goo. Ye cannot tell whence I come / and whither I goo. Ye iudge after the fleſſhe. I iudge no man / and yff I iudge / then ys my iudgment true. For I am not a lone: butt I and my father that ſent me. Itt ys alſo written in youre lawe / that the teſtimony of two men̄ys true. I am won that beare witnes off my ſylfe / and my father that ſent me beareth witnes off me. Then ſayde they vnto hym: Where is thy father? Jeſus anſwered: ye nether knowe me / nor yet my father. Yff ye had knowen me / ye ſhulde have knowen my father alſoo. Theſe wordes ſpake Jeſus in the treſury / as he taught in the temple. And no man layde honhes on hym / For hys tyme was nott yett come.

Then sayde Jesus agayne vnto them: I goo my waye/ and ye shall seke me/ and shall deye in youre synnes. Whither I goo thither can ye not come. Then spake the iewes: wyll he kyll hi self/ because he sayth: whither I goo/ thither can ye not come? And he sayde vnto them: ye are frō beneth/ I am from above. Ye are of this worlde/ I am nott off thys worlde. I sayde therfore vnto you/ that ye shall depe in youre synnes. For except ye believe that I am he/ ye shall depe in youre synnes.

Then sayde they vnto hym/ who arte thou? And Jesus sayde vnto them: Even the very same thynge that I saye vnto you. I have many thynges to saye/ and to iudge of you. But he that sent me is true. And I speake in the worlde/ those thynges whych I have herde of hym. They vnderstode not that he spake of his father.

Then sayde Jesus vnto them: When ye have lift vppe an hye the sonne off man then shall ye knowe that I am he/ and that I do nothynge off my selfe/ Butt as my father hath taught me/ even soo I speake. And he that sent me is with me. My father hath nott lefte me alone/ For I do always those thynges that please hi. As he spake these wordes/ many believed on hym.

Then sayde Jesus to those iewes which believed on hym: If ye continue in my sayinge/ then are ye my very disciples: and ye shall knowe the trueth: And the trueth shall make you free. They answered hym: We are Abrahams sede/ and were never bonde to eny man: why sayest thou

then: ye ſhalbe made fre.

Jeſus anſwered them: verely verely I ſaye vnto you/ that whoſoever commytteth ſynne/ is the ſervaunt of ſynne. And the ſervaũt abydeth nott in the houſſe forever: Butt the ſonne abydeth ever. Yf the ſonne therfore ſhall make you fre/ then are ye fre in dede. I knowe that ye are Abrahams ſeed: butt ye ſeke meanes to kyll me be cauſe my ſayings have noo place in you. I ſpeake that I have ſene wyth my father: And ye do that whych ye have ſene wyth youre father.

They anſwered and ſayde vnto hym: Abraham is oure father. Jeſus ſayde vnto them. Yf ye were Abrahams children/ ye wolde do the dedes of Abraham. But nowe ye goo about to kill me/ a man that have tolde you the truthe/ which I have herde off my father. This did not Abraham. Ye do the dedes of youre father. Then ſayde they vnto hym: we were nott borne of fornicacion. We have won father that is god. Jeſus ſayde vnto them: yf god were youre father/ then wolde ye have loved me. For I procede forth the and come from god. Nether cam I of my ſylfe/ butt he ſent me. Why do ye nott knowe my ſpeache? Be cauſe ye cannot abyde the hearynge off my wordes.

Ye are of youre father the devyll/ and the luſtes off youre father/ ye will folowe: He was a murtherer from the begynnynge/ And aboode nott in the trueth/ be cauſe there ys noo trueth in hym. When he ſpeaketh a lye/ then ſpeaketh he off hys owne. For he ys a lyar/ and the fa-

ther therof. And because I tell you the trueth/ therfore believe ye nott me.

Which of you can rebuke me off synne? If I say the trueth/ why do not ye believe me? He that is of God/ heareth goddes wordes. Ye therfore heare them not/ because ye are nott of God.

The answered the iewes and sayde vnto hym: Saye we nott well that thou arte a Samaritan and hast the devyll? Jesus answered: I have not the devyll: butt I honour my father/ and ye have dishonoured me. I seke nott myne awne prayse: There is won that seketh it and iudgeth.

Verely verely I saye vnto you/ yf a man kepe my saying/ he shall never se deeth. Then sayde the iewes to hym: Nowe knowe we that thou hast the devyll. Abraham is deed/ and also the prophetts/ and yett thou sayest: yf a man kepe my saynge he shall never taste deeth. Arte thou greater then oure father Abraham? which is deed? and the prophetts are deed. Whome makest thou thy silfe?

Jesus answered: If I prayse my silfe/ my prayse is nothynge worth. It is my father that prayseth me/ whych ye saye is youre God. And yet have ye not knowē hym: but I knowen hym. And yf I shulde saye/ I know hym nott/ I shulde be a lyare lyke vnto you. but I knowe hym/ and kepe is sayinge.

Youre father Abraham was glad to se my daye/ and he sawe it and reioyced. Then sayde the iewes vnto hym: Thou arte not yet. l. yere olde/ and hast thou sene Abraham? Jesus sayd vnto them: Verely verely I say vnto you: yer Abra-

ham was I am. Then toke they vppe stones to caste at hym. but Jesus hid hym silfe and went out of the temple.

The. ix. Chapter

And as Jesus passed by he sawe a mā which was blynde from his birth. And his disciples axed hym sayinge: Master who did synne: this mā or his father and mother that he was borne blynde? Jesus answered: Nether this mā hathe synned nor yet his father ād mother: but that the workes of God shulde be shewed ō hym. I must worke the woyrk off hym that sent me whill it is daye. The nyght cōmeth when noman can worke. As longe as I am in the worlde I am the light of the worlde.

As sone as he had thus spoken he spate ō the grounde and made claye of the spetle and rubbed the claye on the eyes off the blynde and sayde vnto hym: Goo wesshe the in the pole of Siloe (which by interpretacion signifieth sent) He went his waye and wesshed and cā agayne seinge. The neighbours ād they that had sene hym before howe that he was a begger sayde: Is not this he that sate and begged? Some sayde: this is he. other sayd: he is lyke hym. He hym silfe sayde: I am even he. They sayde vnto hym: Howe are thyne eyes openned then? He answered and sayde: The man that is called Jesus made claye and anoynted myne eyes and sayd vnto me: Goo to the pole Siloe and wesshe. I went and wesshed and receaved my sight. They sayde vnto hym: where is he? He sayde: I cannot tell.

The Gospell.

Then brought they to the pharises/him that a litell before was blynde (Hit was the saboth daye when Jesus made the claye/ād opened his eyes) Then agayne the pharises also axed hym howe he had receaved his sight. He sayde vnto them: He putt claye apon myne eyes / And I wasshed/and Jse. Then sayde some of the pharises: This mā is not of god/ because he kepeth not the saboth daye. other sayde: howe can a mā that is a synner do suche myracles? And there was stryfe amonge them. Then spake they vnto the blynde agayne: What sayst thou of hym/ because he hath openned thyne eyes? And he sayde: He ys a prophet.

The iewes did nott beleve off the felowe/ howe that he was blynde/ and had receaved hys sight: vntill they had called the father ād mother off hī that had receaved his sight. And they axed them saying: Ys this youre sonne/ whome ye saye was borne blynde? Howe doth he nowe se then? His father and mother answered them and sayde: we wote wele that this is oure sonne/ and that he was borne blynde: Butt by what meanes he nowe seyth/ that can we nott tell or who hath openned his eyes can we nott tell. He is olde ynough/ axe hym/ lett hym answer for hym sylfe/ off thyngs that pertayne to hym sylfe. Suche words spake his father/ and mother/ because they feared the iewes/ for the iewes had conspyred allredy that yff eny man did confesse that he was Christ/ he shulde be excommunicat out of the Sinagoge. Therfore sayde his father and mother: he is olde ynough/ axe hym.

Then agayne called they the man that was blynde and ſayd vnto hym: Geve God the prayſe/ we knowe thatt thys man ys a ſynner. He answered and ſayde: Whither he be a ſynner or noo/ I cannot tell: Oon thynge I am ſure off/ that I was blynde/ and nowe I ſe. Then ſayde they to him agayne: What did he to the? Howe opened he thyne eyes? He answered the/ I tolde you yerwhyle/ And ye did nott heare. Wherfore wolde ye heare ytt agayne? Wyll ye alſoo be hys diſciples? Then rated they hym/ and ſayde: Thou arte hys diſciple. We are Moſes diſciples. We are ſure that God ſpake wyth Moſes. Thys ſelowe we knowe not from whence he ys.

The man answered/ and ſayde vnto the: this is a merveleous thynge that ye wote nere whence he is/ and yet hath he openned myne eyes. We knowe wele ynought that God heareth noo ſynners: But yf eny man be a woorſhipper of God: and do what his will is/ him heareth he. Sence the worlde began was it nott herde that eny man openned the eyes off oon that was borne blynd. If this man were not of god/ he could have done noo thynge. They answered and ſayd vnto him: thou arte altogedder borne in ſynne: and doſt thou teache vs? And they caſt hym out.

Jeſus herde that they had excommunicate hi/ and as ſone as he had founde hym he ſayd vnto hym: doeſt thou beleve on the ſonne of God? He answered and ſayde: And who ys yt lorde/ that I myght beleve on hym? And Jeſus ſayde vnto hym: Thou haſt both ſene hym/ and he it is that

talketh with the. And he sayde: lorde I beleve. And worshipped hym. Jesus sayde: I am come vnto iudgement / into this worlde: that they which se nott myght se / and they which se myght be made blynde. And some off the pharises whych were with hym / herde these wordes / and sayde vnto hym: Are we then blynde? Jesus sayde vnto the / yf ye were blynde / ye shulde have no synne: but nowe ye saye we se / therfore youre synne remayneth.

The. x. Chapter.

VErely verely I saye vnto you: Whosoever entreth not in by the doore / into the shepe folde / but clymeth vpe some other waye: he is a thefe and a robber. He that goeth in by the doore / is the shep herde of the shepe. To this man the porter openeth the doore / and the shepe heare hys voyce / And he calleth hys awne shepe by name / and leadeth them out / and when he hath sent forthe hys awne shepe / he goeth before the / and the shepe folowe hym. For they knowe hys voyce. A straunger they will nott folowe / butt will flye from hym. For they knowe nott the voyces of straungers. This maner of sayinge spake Jesus vnto them. And they vnderstode nott what thynges they were / whych he spake vnto them.

Then sayde Jesus vnto them agayne: Verely verely I saye vnto you: that I am the doore of the shepe. All eve as many as cam before me are theves and robbers: but the shepe did not heare them. I am the doore. by me / yf eny man enter

in/ he ſhalbe ſafe/ and ſhall goo in and out/ and fynde paſture. The theefe commeth not but for to ſteale and kyll/ and deſtroye. I cam that they myght have lyfe/ and have yt more aboundantly.

I am a goode ſhepheerd/ a goode ſhepheerd geveth his lyfe for his ſhepe. An heyred ſervaunt which is not the ſhepheerd/ nether the ſhepe are his awne/ ſeith the wolfe cõmynge/ and leveth the ſhepe/ and flyeth/ and the wolfe catcheth/ and ſcattereth the ſhepe. The heyred ſervaunt flyeth be cauſe he is an heyred ſervaunt/ and careth not for the ſhepe. I am that goode ſhepheerd/ and knowe my ſhepe/ and am knowen of myne. As my father knoweth me: even ſoo knowe I my father. And I geve my ſylfe for my ſhepe/ and other ſhepe I have/ which are not off this folde. The alſo muſt I bringe/ and they ſhall heare my voyce. And there ſhalbe won flocke/ and won ſhepheerde.

Therfore doth my father love me/ be cauſe I put my lyfe from me/ that I myght take it agayne. No man taketh it from me: butt I put yt away off my ſylfe. I have power to put it frõ me/ and power I have to take it agayne. Thys commaundmẽt have I receaved of my father. Agayne there was diſſencion amonge the Iewes for theſe ſayingſ/ and many of them ſayd: He hath the devyll/ and is madde: why heare ye hym? other ſayde theſe are nott the wordſ off hym that hath the devyll: Can the devyll open the eyes off the blynde?

¶ It was at Jeruſalem the feaſte of the dedica-

cion / and itt was wynter: And Jesus walked in Solomons hall. Then cam the iewes rounde about hym / and sayde vnto hym: Howe longe dost thou make vs doute? Yff thou be Christ / tell vs playnly. Jesus answered them: I tolde you and ye beleve nott: The workes that I do in my fathers name / beare witnes off me: butt ye beleve not / because ye are not of my shepe. As I sayde vnto you: my shepe / heare my voyce / and I knowe them / and they folowe me / and I geve vnto the eternall lyfe. And they shall neu perisshe / nether shall eny man plucke them out off my honde. Thy father wich gave them me / is greatter the all men / and no man is able to take the out off my fathers honde / and I and my father are one.

Then the iewes agayne tooke vppe stones / to stone hym with all. Jesus answered them: many goode workes have I shewed you from my father: for which off them wyll ye stone me? The iewes answered hym sayinge: For thy goode workes sake we stone the not: but for thy blasphemy. and because that thou beinge a man makest thy silfe God. Jesus answered them: Is itt not wrytte in youre lawe: I have sayde / ye are goddes? Yff he called them goddes vnto whom the worde of God was spoken (and the scripture can nott be broken) saye ye then to hym / whom the father hath sanctified / and sent into the worlde: Thou blasphemest / because I sayd I am the sonne of god? Yff I do not the workes off my father / beleve me not. Butt though ye beleue not me / yett beleve the workes / that ye maye knowe and beleve that the father is in me / and I in hym.

Agayne they went aboute to take hym/ but he escaped out of their hondes/ and went awaye agayne beyonde Jordan/ into the place where Jhon before had baptised/ and there aboode. and many resorted vnto hym/ and sayde: Jhon did no miracle. But all thyngs that Jhō spake of this mā are true. And there many beleved on hym.

The xj. Chapter.

A Certayne man was sicke/ named Lazarus of Bethania the toune off Mary ād her sister Martha. It was that Mary which annoynted Jesus with oyntment/ and wept his fete with her heere/ whose brother Lazarus was sicke/ and his sister sent vnto hym sayinge: Lorde behold/ he whō thou lovest is sicke. Whē Jesus that herde be sayd: this sicknesse is not vnto deth But for the laude of god/ that the sonne off god myght be praysed by the reason of it. Jesus loved Martha and her sister/ and Lazarus. After he herde that he was sicke/ then aboode he two dayes still in the same place where he was.

Then after that sayd he to his disciples: let vs goo into iewry agayne. His disciples sayde vnto hym: Master/ the iewes lately sought meanes to stone the: and wilt thou goo thither agayne? Jesus answered: are there not twelve houres in the daye? Yf a mā walke i the daye he stōbleth not/ because he seith the light of this worlde. yf a mā walke in the myght he stombleth/ because there is no light in hym. This sayd he. And after that he sayde vnto the/ oure frende Lazarus slepeth/ but I goo to wake hym out of slepe. Then sayde

his disciples: Lorde iff he slepe / then shall he do wele ynough. Jesus spake of his deeth: but they thought that he hat spoken of the naturall slepe. The sayde Jesus vnto them playnly / Lazarus is deed / and I am gladde for youre sakes / that I was not there / because ye maye beleve. Neuertheless let vs goo vnto hym. Then sayde Thomas (which is called Didimus) vnto the disciples: let vs also goo / that we maye deye with hi.

Then wēt Jesus / and founde / that he had lyne i his grave foure dayes alredy. Bethani was neye vnto Jerusalem / aboute .xv. furlongs of / And many of the iewes cam to Martha and Mary to conforte them over their brother. Martha as sone as she herde that Jesus was cōmynge / went / and met hym. Mary sate stille at home.

Then sayde Martha vnto Jesus: Lorde yff thou haddest bene her / my brother had not bene deed: but neverthelesse / I knowe that whatsoever thou axest of God / God will geve it the. Jesus sayde vnto her: Thy brother shall ryse agayne. Martha sayde vnto hym: I knowe wele / he shall ryse agayne in the resurreccion att the last daye. Jesus sayde vnto her: I am the resurreccion and lyfe. Whosoever beleveth on me: yee though he were deed / yet shall he lyve: and whosoever liveth / and beleveth on me / shall never deye. Beleveste thou this? She sayde vnto hym: yee Lorde: I beleve that thou arte Christ the sonne off God / which shall come in to the worlde.

And as sone as she so had sayde she went her waye / and called her sister secretly sayinge: The master is come and calleth for the. She as sone

as she herde hatt/ arose quickly/ and cam vnto hym. Jesus was not yet come into the toune: but was in the place where Martha mett hym. The Iewes then which were with her in the house/ and comforted her (when they sawe Mary that she rose vppe hastely/ and went out) folowed her saying: She goeth vnto the grave/ to wepe there

Then when Mary was come/ where Jesus was and sawe hym she fell doune at his fete/ sayinge vnto hym: Lorde if thou haddest bene here/ my brother had not bene deed. When Jesus sawe her wepe/ and the Iewes also wepe/ whych cam with her. He groned in his spret/ and vexed hym silfe and sayde: Where have ye layed hym? They sayde vnto hym: Lorde come and se. And Jesus wept. Then sayde the Iewes: Beholde howe he loved hym. Some off them sayde: Coulde not he which openned the eyes of the blynde/ have made also/ that this man shulde not have deyed? Jesus agayne gronynge in hym silfe cam to the grave/ it was a cave/ and a stone layde on it.

Jesus sayd: Take ye awaye the stone. Martha (the sister of hym that was deed) sayde vnto hī: Lorde by this tyme he stenketh. For he had bene deed foure dayes. Jesus sayde vnto her: Sayde I not vnto the/ that if thou diddest beleve/ thou shuldest se the glory of God. Then they toke awaye the stone from the place where the deed was layde. Jesus lifte vppe his eyes ād sayd: Father I geve the thankes because that thou hast herde me/ I knewe wele that thou hearest me all wayes: but because of the people that stōde by I sayde it/ that they myght beleve/ that thou hast sent me.

The Gospell.

And when he thus hed ſpoken / he cryed with a loud voyce / Lazarus come forthe / ād he that was deed cam forth bounde hand ād fote / with bondes after the manner as they were wonte to bynde their deed with all. And his face was bo-ūde with a napkyn. Jeſus ſayde vnto them: loo-ſe hym / and lett hym goo. Then many of the Je-wes which cam to Mary / ād had ſene the thyn-gs which Jeſus did / beleved on hym. But ſome off them went their wayes to the phariſes / and tolde them what Jeſus had done.

Then gadered the hye preſtes and phariſes a counſell and ſayde: what do we? This mā doeth many miracles. Yf we lett hym ſcape thus all men will beleve on hym. And the romaynes ſh-all come and take awaye oure countre ād people And won of them named Cayphas: which was the hye preſt that ſame yeare / ſayde vnto them: Ye perceave nothynge att all nor vett conſider that it is expedient for vs / that won mā deye for the people / and nott that all the people perīſhe. This ſpake he nott of hym ſilfe: butt beynge hye preſte that ſame yeare prophefied he that Jeſus ſhulde deye for the people / and not for the people only: but that he ſhulde gadder to gedder in-to the children of God which were ſcattered abro-de. From that day kept they a counſell to gedder for to put hym to deeth.

Jeſus therfore walked no more openly amō-gethe iewes: butt went his waye thence vnto a countreny to a wildernes into a cite called eff-ra-ym / and there haunted with his diſciples. The iewes eſter was neye att hond / and many went

out of the countre vppe to Jerusalem before the
ester to purify them selves. Thē sought they for
Jesus. and spake bitwene thē selves as they stode
in the temple: What thynke ye seynge he comme
meth not to the feast. The hye prestes and pha-
rises had geven a cōmaundment that yf eny mā
knew where he were/he shulde shewe it that they
myght take hym.

The. xij. Chapter.

Thē Jesus before sixe dayes of ester/cam to
bethany where Lazarus (which was dea-
ed) was/whō Jesus rayse from deeth. There
they made hī a supper/ād Martha serued: butt
Lazarus was wō of them that sate at the table
with hym. Then toke Mary a pounde off oynt-
ment called nardus/perfecte and precious/and
anoynted Jesus fete/and wept his fete with her
heer/and all the house smelled off the savre off
the oyntment. Then sayde won of his disciples
named Judas Iscariot/Simōs sōne/whichas-
ter warde betraped hym: why was not this oyn-
tment solde for thre hondrede pence/and geven
to te povre? This sayde he/not that he cared for
the povre: butt be cause he was a thefe/and kept
the bagge/and bare that which was gevē. Thē
sayde Jesus: Lett her alone/agaynst the daye
off my burpinge she kept it. The povre all wayes
shall ye have with you/butt me shall ye nott all
wayes have.

Moche people off the Iewes had knowledge
that he was there. And they cam nott for Je-
sus sake only/butt that they myght se Lazarus

also whom he raysed frō deeth. The hye prestes held a counsell that they myght put Lazarus to deeth also/ be cause that for his sake many of the lewes went awaye/ and beleved on Jesus.

On the morowe moche people which cā to the feast (when they herde that Jesus shulde come to Jerusalem) toke braunches off palme trees and went and mett hym/ and cryed Hosianna/ blessed is he that ī the name of the lorde cōmeth/ kynge of israhell. Jesus gotta yonge asse and sate theron/ acordynge to that wich was written: feare nott doughter of Sion: beholde thy kynge cōmeth sittynge on an asses coolte. These thynges vnderstode not his disciples at the fyrst: but whē Jesus was glorysied/ thē remembryd they that soche thynges were written of hym/ ād that soche thynges they had done vnto hym.

The people that was with hym/ when he called Lazarus out off his grave/ and raysed hym from deeth/ bare recorde. Therfore met hym the peple/ be cause they herde that he had done soche a myracle. The pharises therfore sayde amonge them selves: Ye se that we prevayle no thynge: loo all the worlde goth after hym.

There were certayne grekes amonge thē/ which cam to praye at the feast/ the same cā to Philip which was of Bethsayda a cite in galile/ ād desired hym sayinge: Syr we wolde fayne se Jesus. Philip cam and tolde Andrew. and agayne Andrew ād Philip tolde Jesus. And Jesus answered them sayinge: the houre is come that the sonne of man must be glorified.

Verely verely I saye vnto you/ except the whe-

ate corne fall into the grounde and deye/ it bydeth alone. yf it deye it brengeth forth moche frute. He that loveth his life shall destroye it: And he that hateth his lyfe in this worlde/ shall kepe it vnto lyfe eternall. Yf eny mā myniſter vnto me/ lett hym folowe me/ ād where I am there shall also my miniſter be. And if eny man miniſter vnto me/ hym will my father honoure.

Nowe is my ſonle troubled/ and what shall I saye? Father delyuere me from this houre: but therfore cam I vnto this houre. Father glorify thy name. Then cam there a voyce from heven/ I have glorified it/ and will glorify it agayne. Then sayde the people that stode by and herde/ it thoundreth. Other sayde: an angell spake to hym. Jesus answered and sayde: this voyce cā nott be cause of me: but for youre sakes.

Nowe is the iudgement of this worlde. nowe shall the prynce off this worlde be cast out a dores. And I (yf I were lifte vppe from the erthe) will drawe all men vnto me. This sayde Jesus signifyinge what deeth he shulde deye. The people answered hym: We have herde of the lawe that Christ bydeth ever: ād howe sayest thou the that the ſonne of man must be lifte vppe: who is that ſonne of mā? Jesus sayde vnto them: yet a lytell whyle is the light with you: walke whill ye have light/ leſt the darckines come on you. He that walketh in the darke/ wotteth not whither he goeth. Whyll ye have light/ beleve ō the light that ye maye be the children of light.

These thynges spake Jesus and departed/ ād hid hym ſilfe from them. And though he hade

done soo many myracles before thē / yet beleved not they on hym / that the sayinge of Esayas the prophet myght be fulfilled / that he spake. Lorde who shall beleve oure sayinge? And to whom ys the arme off the lorde declared? Therfore could they not beleve / be cause that Esaias sayth agayne: He hath blinded their eyes / and hardened their hertes / that they shuld not se with their eyes / and vnderstonde with their hertes / and shulde be converted and I shulde heale thē. Soche thyngs sayde Esaias when he sawe hys glorye / and spake of him. Nevertheless amonge the chefe rulers many beleved on hym / but because of the pharises they wolde not be knowē off it / lest they shulde be excōmunicate. For they loved the prayse that is geven off men / more then the prayse / that cōmeth of god.

Jesus cryed and sayd: he that belevethon me beleveth nott on me / butt on hym that sent me. And he that seeth me / seeth hym that sent me. I am come a light into the worlde that whosoever beleveth on me shulde nott byde in darknes / And yf eny man beare my wordes and beleve nott / I iudge hym not. For I cam not to iudge the worlde: butt to save the worlde. He that putteth me awaye / and receaveth nott my wordes / hathe won that iudgeth hym. The wordes that I have spokē shall iudge hym in the last daye. For I have not spokē off my silfe: but my father which sent me gave me a cōmaundment what I shulde saye / and what I shulde speake. And I knowe wele that his commaundment ys lyfe everlastynge. Whatsoever I speake therfore / even as

myfather bade me/ſo I ſpeake.

The. xiij. Chapter.

BEfore the feaſt offester when Jeſus knewe that hys houre was come/ thatt he ſhulde departe out of this worlde vnto the father. Whē he loved his which were in the worlde/ vnto the ende he loved them. And when ſupper was ended/ after that the devyll had put in the hert off Judas iſcariot Simons ſonne/ to betraye him. Jeſus knowynge that the father had geven him all thingſ into his hondes. And that he was come from God/ and went to God/ he roſe from ſupper/ and layde aſyde hys vpper garmentſ/ and tokea towell/ and gyrd hym ſylfe. After that poured he water into a baſyn/ and began to waſhe hys diſciples fete/ and to wyppe them with the towell/ where with he was gyrde.

Then cam he to Simon Peter. And Peter ſayde to him: Lorde ſhalt thou weſſhe my fete? Jeſus anſwered and ſayde vnto hym: what I do thou wotteſt nott nowe/ thou ſhalt knowe here after. Peter ſayd vnto hym: Thou ſhalt not weſſhe my fete whill the worlde ſtondeth. Jeſus anſwered hi: yff I waſſhe not thy fete/ thou ſhalt have no part with me. Simon Peter ſayde vnto hym: Lorde nott my fete only: butt alſo my hondes and my heed. Jeſus ſayde to hym: he that is weſſhed/ nedeth not but to weſſhe his fete/ but is clene every whit/ And ye are clene: butt nott all. For he knewe his betrayer. Therfore ſayde he: ye are not all clene.

After he had wesshed their fete/ and receaved his clothes/ and was sett doune agayne/ he sayde vnto them: wot ye what I have done to you: ye call me master and lorde/ and ye saye wele/ for soo am I. If I then youre lorde and master have wesshē youre fete/ ye also ought to wesshe one anothers fete. For I have geven you an ensample/ that ye shulde do as I have done to you. Verely verely I saye vnto you/ the servaunt is not gretter then hys master. Nether the messenger gretter then he that sent hym.

If ye understonde these thynges/ happy are yeyf ye do them. I speake not off you all/ I know whom I have chosen. But that the scripture be fulfilled: he that eateth breed with me/ hath liste vppe his hele against me. Nowe tell I you before it come: that when yt is come to passe/ ye myght beleve that I am he. Verely verely I saye vnto you: He that receaveth whomsoever I sende/ receaveth me. And he that receaveth me/ receaveth hym that sent me.

When Jesus had thus sayde/ he was troubled in his sprete/ and testified sayinge: verely verely I saye vnto you/ that won off you shall betraye me. Then the disciples loked won on another doutinge of whom he spake. There was one of his disciples which leaned on Jesus besome/ whom Jesus loved. To hym beckened Simon Peter that he shulde axe who it was off whome he spake. He thē as he leaned on Jesus breest sayde vnto hym: Lorde who ys it? Jesus answered/ he yt ys to whom I geve a soppe/ when I have dept hit. And he wet a soppe/ and gave yit

to Judas iſcarioth Simons ſonne. And after the ſoppe Satan entred into hym.

Then ſayde Jeſus vnto hym: thatt thou doſt do quycly. That wiſt noo man at the table/ for what intent he ſpake vnto hym. Some off them thought/ be cauſe Judas had the bagge/ thatt Jeſus had ſayd vnto hym/ by thoſe thyngs that we have nede of agaīſt the feaſt: or that he ſhulde geve ſome thynge to the povre. As ſone then as he had receaved the ſoppe/ he went immediatly out. And it was nyght. When he was gone out/ Jeſus ſayde: nowe is the ſone of man glorifyed. And God is glorified by hym. Yf God be glorified by him/ God ſhall alſo glorify him/ in hym ſylfe: and ſhall ſtraycht waye glorify hym.

Deare childzen/ yet a lytell whyle am I with you. Ye ſhall ſeke me/ and as I ſayde vnto the Iewes whither I goo/ thither can ye nott come. Alſoo to you ſaye I nowe. A newe commaundment geve I vnto you/ that ye love to gedder/ as I have loved you/ that eve ſoo ye lowe one another. By thys ſhall all men knowe that ye are my diſciples/ yf ye ſhall have love won to another. Simon Peter ſayd vnto hym: lorde whither goeſt thou? Jeſus anſwered hym: whither I goo thou canſt not folowe me nowe/ thou ſhalt folowe me afterwardes. Peter ſayd vnto hym lorde why cannot I folowe the nowe? I will geve my lyfe for thy ſake. Jeſus āſwered hym: Wilt thou geve thy lyfe for my ſake? Verely verely I ſaye vnto the/ the cocke ſhall nott crowe/ till thou haſt denyed me thryſe.

The Gospell.

The xiiij. Chapter.

AND he sayde vnto hys disciples: Lett nott youre hertes be trubled/ beleve in God/ ād beleve ī me. In my fathers housse are many mā-siōs. If it were not soo/ I wolde have tolde you. I goo to prepare a place for you. I will come a-gayne/ ād receve you evē vnto myselfe/ that wh-ere I am/ theare maye ye be also. And whither I goo ye knowe/ and the waye ye knowe.

Thomas sayde vnto hī: Lorde we knowe not whyther thou goest. Also howe is it possible for vs to knowe the waye? Jesus sayde vnto hym I am the waye/ verite/ and lyfe. No man cōmeth vnto the father/ but by me. Yf ye had knowē me ye had knowen my father alsoo. And nowe ye knowe hym. And ye have sene hym.

Phillip said vnto hī: lorde shew vs thy father and it suffiseth vs Jesus sayde vnto hī: have I bene so lōge time with you: and yet hast thou not knowen me? Philip/ he that hath sene me/ hath sene the father. And howe sayest thou thē: shewe vs the father? Belevest thou nott that I am in the father/ and the father in me? The wordes that I speake vnto you/ I speake not of my silfe: but the father dwellīge ī me is he that doeth the workes. Beleve that I am in the father/ ād the father in me. Att the leest beleve me for the very workes sake.

Verely verely I saye vnto you whosoever be-leweth on me/ the workes that I doo/ the same shall he do/ and gretter workes then these shall he do/ be cause I go vnto my father. And what-

ſoever ye axe ī my name/that will I do/that the father might be glorified by the ſōne. If ye ſhal axe eny thynge in my name I will do it.

If ye love me kepe my cōmaundmentꝭ/ād I will praye my father/ād he ſhall geve you a nother cōforter/ that he maye byde with you ever/ which is the ſpirite of truthe whome the worlde cānot receave/ be cauſe the worlde ſeyth hī not/ nether knoweth hym. But ye knowe hī/ for he dwelleth with you/and ſhalbe ī you. I will nott leave you comfortleſſe: I will come vnto you.

Yit is yet a litell whyle ād the worlde ſeyth me noo moare: but ye ſhall ſeme. For I live/and ye ſhall live. That daye ſhall ye knowe that I am ī my father/and my father in me/and I in you.

He that hath my cōmundmētꝭ ād kepeth thē/ the ſame is he that loveth me/and he that loveth me ſhalbe loved of my father/ād I will love hī/ and will ſhowe myne awne ſilfe vnto hī. Judas ſayd vnto hym (not Judas iſcarioth) lorde what is the cauſe that thou wilt ſhewe thy ſilfe vnto vs/ād not vnto the worlde? Jeſus anſwered and ſayde vnto hym: yf a man love me and wyll kepe my ſayinges/my father alſo will love him/ and we woll come vnto hī/and wyll dwell wyth hym. He that loveth me not/kepeth nott my ſayingꝭ. And the wordes which ye heare are nott myne/but my fathers/which ſent me.

This have I ſpokē vnto you beynge yett preſent with you. But that comforter which is the holy goſt (whom my father will ſende in my name) ſhall teache you all thyngꝭ/and bringe all thynges to youre remembraunce/ whatſoever

I have told you.

Peace I leve with you / my peace I geve vnto you. Nott as the worlde geveth / geve I vnto you. Lett not youre hertes be greved / neither feare ye. Ye have herde howe I ſaide vnto you: I goo ād come agayne vnto you. Yf ye loved me / ye wolde verely reioyce / becauſe I ſayde / I goo vnto the father. For the father is greter the I / And nowe have I ſhewed you / before it come / that when it is come to paſſe / ye myght beleve.

Hereafter will I not talke many wordes vnto you. For the chefe ruelar off thys worlde commeth / ād hath nought in me. But that the worlde maye knowe that I love my father / And as my father gave me cōmoundment / even ſoo do I. Ryſe lett vs goo hence.

The. xv. Chapter.

I Am the true vyne / and my father ys an husbandeman. Every braunche that beareth nott frute in me / he will take awaye. And every braunce that beareth frute will he pourge that it maye bringe moare frute. Nowe are ye clause / be the meanes of the wordes which I have ſpoken vnto you. Byde in me / and I in you. As the braunche cannot beare frute off it ſylfe / excepte it byde in the vyne: no more can ye excepte ye abyde in me.

I am the vyne / and ye are the braunches. He that abydeth in me / ād I hym / the ſame bryngeth forth moche frute. For with out me can ye do nothynge. Yff a man byde nott in me / he ys caſt forthe as a braunche / and is wydderid: and

men gadder them / and cast them into the fyre / and they burne. Yff ye byde in me / and my wordes also bide in you: axe what ye will / ād it shalbe gevē you. Heare ī is my father glorified / that ye beare moche frute / and be made my disciples.

As my father hath loved me / evē soo have I loved you. Continue in my love. Yf ye shall kepe my cōmaundmētꝰ / ye shall byde in my love / evē as I have kept my fathers cōmaundmentꝰ / ād byde in his love. These thingꝰ have I spokē vnto you / that my ioye myght remayne in you / and that youre ioye myght be full. Thys ys my commaundmēt / that ye love to gedder as I have loved you. Greiter love thē this hath no mā / then that a man bestowe his lyfe for his frendes. Ye are my frendes / yf ye do whatsoever I cōmaunde you. Hence forth call I you nott servauntꝰ: For the servaunt knoweth nott what hys lorde doeth. Butt you have I called frendes: For all thyngꝰ that I have herde of my father / I have openned to you.

Ye have not chosē me / but I have chosen you and ordeyned you that ye goo / and bringe for the frute / ād that youre frute remayne / that whatsoever ye shall axe off my father in my name he shulde geve it you.

This cōmaūde I you / that ye love to gedder. yf the worlde hate you / ye knowe that he hated me before he hated you. Yf ye were of the worlde / the worlde wolde love his awne. Be cause ye are not of the worlde / but I have chosen you out of the worlde / therfore hateth you the worlde. Remember my sayinge / that I sayde vnto your

the ſervaũte is not greater then his lorde. yf they have persecuted me ſo will they persecute you Yff they have kept my sayinge / ſo will they kepe youres.

But all theſe thynges will they do vnto you for my names ſake / be cauſe they have nott knowen hym that ſent me. Yff I had not come and ſpoke vnto them / they ſhulde have no ſynne: butt nowe have they nothynge to cloke theyr ſynne with all. He that hateth me / hateth my father. Yff I had nott done workes amonge them which none other man did / they ſhulde be with oute ſynne. But nowe have they ſene / and yet have hated both me and my father: Even thatt the sayinge myght be fulfilled that is written in theyr lawe. They hated me with outt acauſe. Butt when the comforter is come / whom I will ſende vnto you from the father / wich is the ſpirite of verite / which proceadeth off the father / he ſhall teſtifie off me. And ye ſhall beare witnes alſo / becauſe ye have bene with me from the begynnynge.

The xvj. Chpter.

These thynges have I ſayde vnto you becauſe ye ſhulde nott be hurte in youre fayth. They ſhall excomunicat you / ye the tyme ſhall come / thatt whoſoever killeth you / will thynke that he doth God true ſervice. And ſuche thynges will they do vnto you / be cauſe they have not knowen the father nether yet me. These thynges have I tolde you / that when that houre is come / ye ſhulde remember them / that I tolde you ſo. This ſethynges ſayde I not vnto you at the begynn-

ynge/ be cause I was present with you.

Butt nowe goo I my waye to hym that sent me/ and none of you areth me: whither goest thou: but be cause I have sayde suche thynges vnto you/ youre hertes are full off sorowe. Neverthelesse I tell you the trueth it is expedient for you that I goo a waye. For yf I goo not a waye/ that comforter will nott come vnto you. Bff I departe I will sende hym vnto you. And when he is come/ he will rebuke the worlde off synne/ and of righteousnes/ and of iudgement. Of synne/ because they beleve not on me: Of righteousnes/ because I goo to my father/ and ye shall se me no moare: And of iudgement/ be cause the chefe rueler of this worlde/ is iudged alredy.

I have yet many thyngs to saye vnto you: but ye cannot beare them awaye nowe. When he is wons come (I meane the spirete of verite) he will leade you into all trueth. He shall nott speake of hym silfe: but whatsoever he shall heare/ that shall he speake/ and he will shewe you thynges to come. He shall glorify me/ for he shall receave of myne/ and shall shewe vnto you. All thynges that my father hath are myne. Therfore sayd I vnto you that he shal take of mine and shewe vnto you.

After a whyle ye shall nott se me/ and agayne after a whyle ye shall se me: For I goo to my father. The sayd some of his disciples bitwene the selves: what is this that he sayth vnto vs/ after a whyle ye shall not se me/ and agayne after a whyle ye shall se me: and that I goo to my father. They sayde therfore: what is this that he sayth after a while: we cannot tell what he saith. Jesus

perceaved/that they wolde axe hym/and sayde vnto them: This is it that ye enquyre of bitwene youre selves/that I sayd/after a whyle ye shall nott se me/and agayne after a whyle ye shall se me. Verely verely I saye vnto you: ye shall wepe ād lament/ād the worlde shall reioyce. Ye shall sorowe: but youre sorowe shalbe tourned to ioye

A woman whē she travayleth hath sorowe/because her boure is come: but as sone as she is delivered off her chylde she remembreth no moare her anguyssh/for ioye that a man is borne in to the worlde. And ye nowe are in sorowe: butt I will se you agayne/and youre hertes shall reioyce/ād youre ioye shall no man take frō you. And in that daye shall ye axe me no question. Verely verely I saye vnto you/what soever ye shall axe the father in my name/he will geve it you. Hetherto have ye axed nothīge/in my name. Axe ād ye shall receave it: that youre ioye maye be full.

These thingē have I spoken vnto you in proverbes. The tyme will come whē I shall no moare spake to you in proverbes: but I shall shewe you playnly frō my father. At that daye shall ye axe in myne name. And I saye not vnto you that I will speake vnto my father for you. For my father hym silfe loveth you/because ye have loved me. and believed that I cam out from god. I wēt out from the father/and cam into the worlde: I leve the worlde agayne/and go to the father.

His disciples sayd vnto hym: loo nowe speakest thou playnly/and thou vsest no proverbe. Nowe knowe we that thou vnderstōdest all thinges/and nedest not that eny man shulde axe the

eny queſtion. Therfore beleve we that thou cam̃ſt from god. Jeſus anſwered the: Nowe ye do beleve. Beholde the houre draweth nye/ and is alredy come/ that ye ſhalbe ſcatered every man his wayes/ and ſhall leave me alone. And yet am I not alone. For my father is with me.

Theſe wordes have I ſpoken vnto you that in me ye myght have peace. In the worlde ſhall ye have tribulacion: but be of good cheare/ I have overcome the worlde.

The. xvij. Chapter.

These wordes ſpake Jeſus and liſte vppe his eyes to heven/ and ſayde: father the houre is come glorify thy ſonne that thy ſone maye glorify the. As thou haſt geven hym power over all fleſhe/ that he ſhulde geve eternall life to as many as thou haſt geven him. This is life eternall that they myght knowe the that only very God: and whom thou haſt ſent Jeſus Chriſt.

I have glorifyed the on the erth. I have fynyſſhed the workes whych thou gaveſt me to do And nowe glorify me thou father in thyn awne preſence/ with the glory which I had with the verie the worlde was. I have declared thy name vnto the men whych thou gaveſt me out off the worlde. Thyne they were/ and thou haſt geven them me/ and they have kept thy ſayinges. Nowe have they knowen that all thigs whatſoever thou haſt geven me/ are of the. For I have geven vnto them the wordes which thou gaveſt me/ and they have receaved them/ and have knowen ſurely that I cam out from the: and have beleved

that thou diddest ſend me.

I praye for them. I praye not for the worlde: but for them which thou haſt geven me/ for they are thyne/ and all myne are thyne/ ād thyne are myne/ ād I am glorifyed in thē. And now am I no moare i the worlde/ but they are ī the worlde/ and I come to the. Wholy father kepe in thyne awne name them which thou haſt gevēme/ that they maye be one as we are. Whyll I was with them in the worlde/ I kepte them in thy name. Thoſe that thou gaveſt me/ have I kepte/ and none of them is loſt/ but that loſt chylde/ that the ſcripture myght be fulfilled.

Nowe come I to the/ and theſe wordes ſpeake I in the worlde that they myght have my ioye full in them. I have geven them thy doctryne/ and the worlde hath hated them/ becauſe they are nott off the worlde/ even as I am not of the worlde. I deſyre not that thou ſhuldeſt take thē out of the worlde: but that thou kepeſt them from evyll. They are not off the worlde/ as I am not of the worlde. Sanctify them ī thy trueth. Thy ſayinge is verite. As thou diddeſt ſend me into the worlde/ evē ſoo have I ſent them into the worlde/ And for their ſakes ſanctify I my ſilfe/ thatt they alſo myght be ſanctified thorowe the trueth.

I praye not for them alone: but for them alſo which ſhall believe on me thorowe their preachynge/ that they all maye be one/ as thou fader artein me/ and I in the/ that they maye be alſoo one in vs/ that the worlde maye believe that thou haſt ſent me. And that glory that thou ga-

veſt me I have geve the / that they maye be wone / as we are wone. I am in the and thou arte in me / that they maye be made perfecte in won / and that the worlde maye knowe that thou haſt ſent me / and haſt loved them / as thou haſt loved me.

Father I will that they which thou haſt geve me / be with me where I am / that they maye ſe my glory which thou haſt geven me. For thou haſt loved me before the makynge of the worlde O righteous father the very worlde hath nott knowen the: butt I have knowen the / and theſe have knowen that thou haſt ſent me. And I have declared vnto them thy name / and will declare it / that the love wher with thou lovedſt me / be in them / and that I be in them.

The. xviij. Chapter.

When Jeſus had ſpoken theſe wordes he went forth with his diſciples over the broke Cedron / where was a garde / into the which he entred with his diſciples (Judas alſo which betrayed hym knewe the place / for Jeſus oft tymes reſorted thither with his diſciples) Judas then after he had receaved a bonde off men / and miniſters of the hy preſtes / and of the phariſes cam thither with lanterns / and fyerbrondes / and wepens. Then Jeſus knowynge all thyngs that ſhulde come on hym / went forth and ſayde vnto them: whom ſeke ye? They anſwered hym: Jeſus off nazareth. Jeſus ſayde vnto them: I am he.

Judas alſo which betrayed hi ſtode by with the. As ſone as he had ſayd vnto them I am he /

they went backe warde and fell to the grounde. Then axed them agayne: whome seke ye? They sayde: Jesus off Nazareth. Jesus answered: I sayde vnto you: I am he. If ye seke me: lett these goo their waye: That the sayinge myght be fulfilled which he spake of them which thou gavest have I not lost one.

Simon Peter had a swearde: and drue hym out: and smote the hye preestes servaunt: and cut off his right eare. The servauntes name was Malchas. Then sayde Jesus vnto Peter: put vppe thy swearde into the sheath: shall I not drynke of the cuppe which my father had geven me? Then the company: and the Captayne: and the ministers off the Iewes: toke Jesus and bounde hym: and ledde hym awaye to Anna fyrst: for he was fatherelawe vnto Cayphas: which was the hye preste that same yeare. Cayphas was he that gave counsell to the Iewes that it was expedient that one man shulde dey for the people.

Simon Peter folowed Jesus: and another disciple: that disciple was knowen of the hye preste: and went in with Jesus into the palys off the hye preste. Peter stode att the doze without. Then went out that other disciple which was knowen vnto the hye preste: and spake to the damsell that kept the doze: and brought in Peter. Then sayde the damsell that kept the doze vnto Peter: Arte not thou one off this mannes disciples? He sayde: I am not. The servauntes and the ministers stode there: and had made a fyre off coles. For it was colde: and they warmed themselves. Peter also stode amonge them as

nde warmed hym ſilfe.

The hye preſte axed Jeſus of his diſciples/ and of his doctrine. Jeſus anſwered hym: I ſpake openly in the worlde. I ever taught in the ſinagoge and in the temple whither all the iewes reſorted/ and in ſecrete have I ſayden nothynge: why axeſt thou me? Axe them which herde me what I ſayde vnto them. Beholde they can tell what I ſayde. When he had thus ſpoken/ one off the miniſters which ſtode by/ ſmote Jeſus on the face ſayinge: Anſwereſt thou the hye preſte ſoo? Jeſus anſwered hym: If I have evyll ſpoken/ beare witnes of the evyll: yf I have well ſpoken/ why ſmyteſt thou me? Annas ſent hym bounde vnto Caiphas the hye preſte.

Simon Peter ſtode and warmed hym ſilfe/ and they ſayde vnto hym: Arte not thou alſo one of his diſciples? He denyed itt/ and ſayde: I am not. One of the ſervaunts of the hye preſte (his cosyn whoſe eare Peter ſmote of) ſayde vnto hym: did not I ſe the in the garde with hym? Peter denyed it agayne. and ymediatly the cocke crewe.

Then ledd they Jeſus from Caiphas into the houſſe of iudgement. It was in the mornynge/ and they them ſelves went not into the iudgemet houſſe leſt they ſhulde be defyled/ butt that they myght eate Paſcha. Pilate then went oute vnto them and ſayde: What accuſacion bringe ye agayn ſte this man? They anſwered and ſayd vnto hym: Iff he were nott a evyll doar/ we wolde not have delyvered hym vnto the. Then ſayd Pilate vnto them take hym vnto you/ and iudge hym after youre awne lawe. The iewes ſayde

vnto hym. It is nott lawfull for vs to putteny man to deeth. That the wordes of Jesus myght befulfilled which he spake/ signifyige what deeth he shulde deye.

Then Pilate entred into the iudgement housse agayne/ and called Jesus/ and sayd vnto hi: Arte thou kynge of the iewes? Jesus answerede sayst thou that off thy sylfe/ or did other tell ytt the of me? Pilate answered: Am I a iewe? Thyne awne nacion an hye priestes have delivered the vnto me. What hast thou done? Jesus answered: my kyngdome is not of this worlde. Yff my kyngdome were of this worlde thē wolde my ministers suerly fight/ that I shulde not be delyvered to the iewes/ but nowe is my kigdome not from hence. Pilate sayde vnto hym: Arte thou a kynge then? Jesus answered: Thou sayst that I am a kynge. For this cause was I borne/ and for this cause cam I into the worlde/ that I shulde beare witnes vnto the trueth. All that are of the trueth heare my voice. Pilate sayde vnto hym: what is trueth?

And whē he had sayde that/ he went out agayne vnto the iewes/ and sayde vnto thē: I fynde in hī no cause at all. Ye have a costome amonge you/ that I shulde delyvre you wō loosse at ester. will ye that I loose vnto you the kynge of the iewes. Thē cryed they all againe sayinge: Not hī/ but Barrabas. Barrabas was a Robber.

The xix. Chapter.

Then Pilate toke Jesus and scourged hym. And the soudiers wonde a croune off thor

nes and put it on his heed. And they did on hym a purple garment / and sayd: hayl kynge of the Iewes. And they smote hym on the face. Pilate went forthe agayne / and sayde vnto them: beholde I bringe him forth to you / that ye maye know that I fynde no saute in hym. Then cam Jesus forthe wearynge a croune of thornes / and a robe of purple. And Pilate sayd vnto them: Beholde the man. When the hye preestes and ministers sawe him / they cryed sayinge: crucify him / crucify hym. Pilate sayde vnto them: Take ye hym and crucify hym: For I fynde no cause in hym. The Iewes answered hym: We have a lawe / and by oure lawe he ought to deye: be cause he made hym silfe the sonne of God.

When Pilate herde that sayinge / he was the moare afrayde / and went agayne into the iudgment house / and sayde vnto Jesus: whence arte thou? Jesus gave hym none answere. Then sayde Pilate vnto hym: Speakest thou not vnto me? Knowest thou not that I have power to crucify the / and have power to loose the? Jesus answered: Thou coudest have no power att all agaynst me / except it were geven vnto the from above. Therfore he that delivered me vnto the / is moare in synne. And from thence forthe sought Pilate meanes to loose hym: but the Iewes cryed sayinge: yf thou lett hym goo / thou arte not Cesars frende. Whosoever maketh his silfe a kynge / is agaynst Cesar.

Whē Pilate herde that sayinge he brought Jesus forthe / and sate doune to geve sentence / in a place called the pavement: Butt in the he haue

tonge/ Gabbatha. (Itt was the saboth even which falleth in the ester fest/ and about the sixte houre) And he sayde vnto the iewes: Behold youre kynge. They cryed/ awaye with hym/ awaye with hym/ Crucify hym. Pilate sayde vnto them: Shall I crucify youre kynge? The hye prestes answered: We have noo kynge but Cesar. Then delivered he hym vnto them to be crucified.

And they toke Jesus and ledde hym awaye. And he bare his crosse/ and went forthe into a place called the place off deed mens sculles (which is named in hebrue/ Golgatha) where they crucified hym. And with hym two other: on ether syde won/ and Jesus in the myddes. Pilate wrote his title/ and putt it on the crosse: The writynge was/ Jesus off anzareth/ kynge off the iewes. This title reed many off the iewes. For the place where Jesus was crucified/ was neye to the cite. And it was written in hebrue/ greke/ and latyn. Then sayde the hye prestes off the iewes to Pilate: wryte nott/ kynge off the iewes: butt that he sayde/ I am kynge of the iewes. Pilate answered: what I have written/ that have I written.

The soudiers/ when they had crucified Jesus/ toke his garment/ and made foure partes/ to every soudier a parte/ and also his coote. The coote was with outsome woven vppon thorowe and thorowe. And they sayde won to another: Lett vs nott devyde itt: butt cast lootes who shall have itt. That the scripture myght be fulfilled which sayth: They parted my rayment amonge the/ and on my coote did cast lottes. And the soudiers

did ſoche thynges in dede.

There ſtode by the croſſ of Jeſus his mother/ and his mothers ſiſter/ Mary the wyfe off Cleophas/ and Mary magdalene. When Jeſus ſawe his mother/ ād the diſciple ſtondynge whō he loved/ he ſayde vnto his mother: Womā beholde thy ſonne. Thē ſayde he to the diſciple: beholde thy mother. And from that houre the diſciple toke her for his awne.

After that when Jeſus perceaved that all thynges were perfourmed/ that the ſcriptures myght be fulfyled/ he ſayde: I thyrſt. There ſtode a veſſell full off veneger by. They filled a ſponge with venegre/ and wonde it about with yſoppe/ and put it to his mougth. As ſone as Jeſus had receaved of the venegre/ he ſayd: It is fynneſhed/ ād bowed his heed/ ād gave vppe the gooſt.

The iewes thē be cauſe it was the ſaboth evē that the bodyes ſhuld not remayne apō the croſſe ō the ſaboth daye (For that ſaboth daye was an hye daye) beſought Pilate that their legges myght be broken and that they myght be taken doune. Thē cam the ſoudiers and brake the legges of the fyrſt/ and of the other which was crucifiſed with Jeſus. When they cam to Jeſus and ſawe that he was deed al redy/ they brake not his legges: butt one off the ſoudiers with a ſpeare/ thruſt hym into the ſyde/ ād forth with cam there out blude and water.

And he that ſawe it bare recorde/ and his recorde is true. And he knoweth that he ſayth true that ye myght beleve alſo. Theſe thinges were done that the ſcripture ſhulde be fulfilled: Ye ſhall

not breake a boone of him. And agayne another ſcripture ſayeth: They ſhall loke on hym / whō they pearſed.

After that / Joſeph off Aramathia (whych was a diſciple of Jeſus: but ſecretly for feare off the iewes) beſought Pilate that he myght take doune the boody off Jeſus. And Pilate gaue hī licence. And there cā alſo Nicodemus which att the begynnynge came to Jeſus by nyght / ād brought of mirre and aloes mīgled to gedder about an hundred pounde wayght. Then toke they the body of Jeſu and wonde it in lynnen clothes with thoſe cōfeccions as the māner of the iewes is to bury. In the place where Jeſus was crucified / was a garden / ād in the garden a newe ſepulcre / wherin was never mā layde. There layde they Jeſus be cauſe of the iewes ſaboth even / for the ſepulcre was nye at honde.

The. xx. Chapter.

The morowe after the ſaboth daye cā Mary magdalene early when it was yet darcke / vnto the ſepulcre / and ſawe the ſtone rowled away from the toumbe. Then ſhe ranne / and came to Simon peter / and to the other diſciple whom Jeſus loued / and ſayde vnto them: They have taken awaye the lorde out off the toumbe and we cannot tell where they have layde hym. Peter went forth and that other diſciple / and cam vnto the ſepulcre. They ranne both to gether / and that other diſciple did out runne Peter / and cam fyrſt to the ſepulcre. And he ſtouped doune and ſawe the lynnen clothes / yet went

he not in. Then cam Simon Peter folowynge hym/ and went into the ſepulcre/ and ſawe the lynnen clothes lye/ and the napkyn that was a-boute hys hed nott lyinge wythe the lynnen clo-ther/ but wrapped togedder in a place by yt ſyl-fe. Then went in alſo that other diſciple whych cam fyrſt to the ſepulcre/ and he ſawe and be-leved. For as yett they knew nott the ſcriptures/ that he ſhulde ryſe agayne from deth. And the diſciples went awaye agayne vnto their awne home.

Mary ſtode with out att the ſepulcre wepyn-ge: As ſhe wept/ ſhe bowed her ſylfe into the ſe-pulcre and ſawe two angels clothed in whyte ſit-tyng the one att the hed/ and the other at the fe-te/ where they had layde the body of Jeſus. Th-ey ſayde vnto her: woma why wepeſt thou? She ſayde vnto them: They have taken awaye my lorde/ and I wote not where they have layde hi. When ſhe had thus ſayde/ ſhe turned her ſylfe backe and ſawe Jeſus ſtondynge/ and knewe not that it was Jeſus. Jeſus ſayde vnto her: woman why wepeſt thou? Whom ſekeſt thou? She ſupoo ſynge that he had bene the gardener/ ſayde vnto hym: Syr if thou have borne hi hen-ce tell me where thou haſt layde him/ and I will take hym awaye. Jeſus ſayde vnto her: Mary. She turned her ſylfe/ and ſayde vnto hym: Ra-bom which is to ſaye maſter. Jeſus ſayde vnto her: touche me not/ for I have nott yet aſcended to my father. Butt goo to my brothren and ſaye vnto them/ I aſcende vnto my father/ and you-re father: my God/ and youre god. Mary mag-

dalene came and tolde the disciples that she had sene the lorde/ and that he had spoken soche thyn ges vnto her.

The same daye at nyght/ whych was the mo rowe after the saboth daye/ when the doores were shutt (where the disciples were assembled to ged der for feare of the Iewes) cam Jesus and sto de in the myddes/ and sayd to them: peace be with you. And when he had so sayde/ he shewed vnto them his hondes and his fete/ and his syde. The were the disciples glad whē they sawe the lorde. Se sayde vnto them agayne: peace be with you. As my father sent me/ even so sende I you. Whē he had sayde that/ he blewe on them/ and sayde vnto them: Receave the holy goost: whosoevers synnes ye remyt/ they are remitted vnto them: And whosoevers synnes ye retayne/ they are re tayned.

Thomas one off the twelve/ called Didimus/ was not with them when Jesus cam. The other disciples sayd vnto hym: we have sene the lorde. And he sayde vnto thē: except I sein his hondes the print of the nayles/ and put my fynger in the holes off the nayles/ and thruste my honde into hys syde/ I will not beleve.

And after viij dayes agayne/ the disciples were with in/ and Thomas was with them. Je sus cam when the doores were shet/ and stode in the myddes and sayde: peace be with you:

Thē sayde he to Thomas: put thy fynger he re/ and se my hondes/ and putt forth thy honde and thruste hym into my syde/ and be not with out fayth: but beleve. Thomas answered and sa/

yde vnto hym: my lorde/ and my God. Jesus sa-
yde vnto hym: Thomas because thou hast sene
me/ therfore hast thou beleved: Happy are they
that have not sene/ and yet have beleved.

And many other signes did Jesus i the presen-
ce of his disciples/ which are not written in this
boke. These are written that ye myght beleveth,
at Jesus is Christ the sonne of God. and that ye
in belevynge myght have life thorewe his name.

The xxj. Chapter.

After thatt Jesus shewed hym silfe agayne
at the see of tyberias. And on this wyse sh-
ewed he hi silfe. There were to gedder Simō Pe-
ter and Thomas/ which is called Didimus: and
Nathanael of Cana a cite of galile/ ād the son-
nes off Zebedei/ and two other off the disciples/
Simon Peter sayde vnto them: I goo afysshyn-
ge. They sayde vnto hym: we also wyll goo wyth
the. They went their waye and entred into a shi-
ppe strayght waye/ and that nyght caught they
noo thynge. When the mornynge was nowe co-
me/ Jesus stode on the shore/ Neverthelesse the
disciples knewe not that it was Jesus. Jesus sa-
yde vnto them: Syrs/ have ye eny meate? They
answered hym noo. And he sayde vnto them: cast
out youre nett on the right syde of the shippe/ ād
ye shall fynde. They cast out/ and anon they we-
re not able to drawe it for the multitude of fyssh-
es. Then sayde the disciple whom Jesus loved
vnto Peter: It is the lorde. When Simon Peter
herde that it was the lorde/ he gyrde his mantell
to hym (for he was naked) and sprange into the

ſer. The other diſciples cam by ſhippe: For they were nott farre from londe/ butt as itt were two hondred cubitt/ And they drewe the net with fiſſhes. As ſone as they were come to londe/ they ſawe hoot coles layde and fiſſhe laye ther on/ and breed. Jeſus ſayde vnto them: bryngе of the fiſſhes which ye have nowe caught. Simon Peter ſtepped forthe and drewe the nett to londe full of greate fiſſhes/ an hondred and .liij. And for all there were ſo many/ yet was not the net broken. Jeſus ſayde vnto them: come and dyne. And none of the diſciples durſte aſke hym: what arte thou? For they knewe that it was the lorde. Jeſus then cam and toke breed/ and gave them/ and fiſſhe lykwyſe. And this is nowe the thyrde tyme that Jeſus apered to his diſciples/ after that he was ryſen agayne from deeth.

When they had dyned/ Jeſus ſayde to Simō Peter: Simon Joāna/ loveſt thou me more then theſe? He ſayde vnto hym: ye lorde/ thou knoweſt/ that I love the. He ſayde vnto hym: fede my lambes. He ſayde to hym agayne the ſeconde tyme: Simon Joanna/ loveſt thou me? He ſayde vnto hym: ye lorde thou knoweſt that I love the. He ſayde vnto hym: fede my ſhepe. He ſayde vnto hym the thyrde tyme: Simon Joanna/ loveſt thou me? Peter ſorowed becauſe he ſayde the thyrde tyme/ loveſt thou me/ and ſayde vnto hym: Lorde/ thou knoweſt all thynge/ thou knoweſt that I love the. Jeſus ſayde vnto hym. fede my ſhepe.

Verely verely I ſaye vnto the/ whē thou waſt yonge/ thou gerdeddeſt thy ſilfe/ and walkedſt

whither thow woldest. but when thou arteolde/ thou shalt stretche forthe thy hondes/ ād a aot-her shall gyrde the/ and leade the whither thou woldest not. That spake he signifyinge by what deeth he shulde glorify God.

And when he had sayde thus/ he sayd to hym Folowe me. Peter turned about/ and sawe that disciple whom Jesus loved folowynge (which also lened on his brestat super) and sayde: lorde which is he that shall betraye the? When Peter sawe hym/ he sayde to Jesus: Lorde what shall he here do? Jesus sayd vnto hym: Yf I will have hym to tary tyll I come/ what is that to the? folowe thou me. Then went this sayinge a broode amonge the brethren/ that that disciple shulde nott deye. And Jesus sayde nott to hym/ he shall not deye: butt yff I will that he tary tyll I come/ what is that to the? The same disciple is he/ which testifieth off these thynges/ and wrote these thynges. And we knowe/ thatt hys testymony is true. There are also many other thynges which Jesus did: the which yff they shulde be written every won/ I suppose the worlde coulde nott cōtayne the bokes that shulde be written.

Here endeth the Gospell off Sainct Jhon.

The Actes off The Apoſtles.

The fyrſt Chapter.

IN my fyrſt treati/ſe(Deare frende Theo/philus(I have written off all that Jeſus began to do & teache/ vntill the daye in the whiche he was take vp/after that he thorowe the ho/ly goost/ had geven comma/undements vnto the Apoſt/les/ whiche he choſe: to whō alſo he ſhewed hym ſilfe ali/ve/after his paſſion by many tokens/ aperynge vnto them fourty dayes/ & ſpake vnto them off the kyngdom of god/ and gaddered them to ged/der/ and cōmaunded them/ that they ſhulde not departe from Jeruſalē: but to wayte for the pro/mys of the father/ wher of ye have herde off me. For Jhon baptiſed wyth water butt ye ſhalbe baptiſed with the holy gooſt/ and that wyth in this feawe dayes.

When they were come togedder/ they axed of hym/ſayinge: Maſter wilt thou at this tyme re/ſtore agayne the kyngdom of iſrahel? He ſayde vnto them: It is not for you to knowe the tymes or the ſeaſons which the father hath putt in hys awne power: but ye ſhall receave power off the holy gooſt which ſhall come on you. And ye ſhal/

be witnesses vnto me in Jerusalem / and in all
iewery / and in samary / and even vnto the worl-
desende.

And when he had spoken these thyngs / whyll
they behelde he was taken vp / and a cloude rece-
aved hym vp out of their sight. And as they fa-
stenned their eyes in heven / as he went / loo two
men stode by them in white clothynge / which al-
so sayde ye men of galile / why stonde ye gasyn-
ge vp into heven? This same Jesus which is ta-
ken vp from you in to heven / shall soo come / evē
as ye have sene hym goo into heven.

Then returned they vnto Jerusalem frō mo-
unt olivete / which is neye to Jerusalem / cōtey-
nynge a saboth dayes iorney. And whē they we-
re come in / they went vp into a parler / where a-
bode both Peter ād James / Jhō and Andrew /
Phillip ād Thomas / Bartlemew ād Mathew /
James the sonne off Alpheus / and Simon Ze-
lotes / and Judas James sonne. These all con-
tinued with one acorde / in prayer / ād supplica-
cion with the wemen / and Mary the mother off
Jesu. And with his brethren.

And in those dayes Peter stode vp in the myd-
des of the disciples and sayde (The noumbre off
names were aboute an hondred ād twenty) Ye
men and brethren / thys scripture must nedf be
fulfilled which the holy goost thorow the mou-
gth of David spake before of Judas / which was
gyde to them that toke Jesus. For he was noum-
bred with vs and obtayned felliship in this mi-
nistracion. And he hath nowe possessed a plott
of grounde with the rewarde off iniquyte. And

when be was hanged / brast a sondre in the myddes / and all his bowels gusshed out. And it is knowen vnto all the inhabiters off Jerusalem. In somoche that that feldeis called in their mother tonge / Acheldema / that is to saye the bloud felde.

Sit is written in the boke off psalmes / His habitacion be voyde / and noo man dwellynge therin: and his bisshoprycke lett another take. Wherfore off these men which have companyed with vs (all the tyme that the lorde Jesus went out and in amonge vs / begynnynge att the baptim of Jhon vnto that same daye that he was taken vp from vs) must one be ordeyned to be a witnes with vs of his resurreccion.

And they apoynted two / Joseph called Barsahas (whose syrname was Justus) and Mathias. And they prayed saynge: Thou lorde whiche knowest the hertf of all men / shewe whether thou hast chosen of these two / that the one maye take the roume of this ministracion / and apostleshippe from the which Judas by transgressiō fell / that he myght goo to his awne place. And they gave for the their lottes / and the lott fell on Mathias. And he was counted with the elevē apostles.

The. Seconde. Chapter.

When the fyftith daye was come / they were all with one accorde gaddered togedder in won place. And sodenly there cā a sounde from heven as it had bene the commynge off a myghty wynde / and it filled all the ho-

ussewhere they sate. And there apered vnto thē cloven tonges/ as they had benesyre/ and it sate apon eache off them: and they were all filled with the holy goost/ and began to speake with other tonges/ even as the spryte gave them vtterance.

There were dwellynge at Jerusalem Iewes/ devoute men/ which were off all nacions vnder heven. When this was noysed aboute/ the multitude cam togedder and were astonyed/ because that every man herde them speake i his awne tounge. They wondred all/ and marveyled sayinge amōge them selves: Loke/ are not all these which speake off galile? And howe heare we every mā his awne tounge wherein we were boren? Parthians/ Medes/ and Elamyti and the inhabiters of Mesopotamia/ off Jury/ Capadocia/ Ponthus/ ād of Asia/ Phrigia/ Pamphylia/ and of Egipte/ and off the parties off Libia/ which is beside Syrene/ And straungers off Rome/ Jewes and Proselites/ Grekes and Arabians: We have herde them speake with oure awne tounges the greate workes off god. They were all amased/ and wondred sayinge wonto another: what meaneth this? Other mocked them sayinge: They are full of new wyne.

Peter stepped forth with the eleven/ and lift vp his voyce/ and sayde vnto them: Remen off Jewry/ ād all ye that inhabit Jerusalem: be this knowē vnto you/ and with youre eares heare my wordes. these are nott dronken/ as ye wene/ For itt is yet butt the thyrde houre off the daye: but this is that which was spokē by the prophet

Iobell: Yit ſhalbe i the laſt dayes (ſayth God) of my ſprete I will poure out apō all fleſhe. And youre ſonnes / ād youre doughters ſhall proph-eſy / youre yonge men ſhall ſe viſions. And youre olde men ſhall dreme dremes. And on my ſer-vauntſ / ād on my honde maydens I will poure out off my ſprete in thoſe dayes / And they ſhall prophe-ſy. And I will ſhewe wonders in heven a-bove / and tokens in the erth benethe / blond ād fyre / and the vapour off ſmoke. The ſun ſhalbe turned into darknes / and the mone into blond / before that greate / and that notable daye of the lorde come. And the tyme ſhall come that who-ſoever ſhall call on the name of the lorde / ſhalbe ſaved. Ye men off Iſrahel / heare theſe wordſ. Jeſus of Nazareth / a man approved off God amonge you with myracles and wonders / and ſignes which God did by hym in the myddes off you / as ye youre ſelves knowe: hym have ye ta-ken by the hondes of vnrightewes perſones / af-ter he was delivered by the determinat counſell and foreknowelege of God / and have crucifi-ed and ſlayne hym / whom god hath rayſed vpp and lowſed the ſorowes of deeth / be cauſe it was vnpoſſible that he ſhulde be holden of it. David ſpeaketh of hym: Afore honde / ſawe I God al-waves before me: For he is on my right honde / that I ſhulde nott be moved. Therfore did my hert reioyce / and my tonge was glad. Moreover alſo / my fleſſhe ſhall reſt i hope be cauſe thou ſha-lt not leve my ſoul i hell / nether ſhalt ſuffre thy ſaynt to ſe corrupcion. Thou haſt ſhewed me the wayes of lyfe / Thou ſhalt make me full off ioye

with thy countenaunce.

Men and brethren/ lett mefrely speake vnto you of the patriarke David: For he is both deed and buryed/ and his sepulcre remayneth with vs vnto this daye. Therfore sence he was a prophet/ and knewe that God had sworne with anothe to hym/ that the frute of his loynes shulde sit on his seate: He sawe before/ and spake of the resurreccion of Christ/ that his soule shulde not be left in hell: nether his flesshe shulde se corrupcion. This Jesus hath God raysyd vppe/ where of we all are witnesses.

Sence nowe that he by the right honde of god exalted is/ and hath receaved off the father the promys off the holy goost/ he hath sheed forthe that which ye nowe se and heare. For David is not ascendid into heven/ but he sayde: The lorde sayde to my lorde sit on my right honde/ vntill I make thy foces/ thy fote stole. So therfore lett all the housse of Israhel knowe for a suerty/ that God hath made the same Jesus whome ye have crucifyed/ Lorde and Christ.

When they herde this/ they were pricked in their hertes/ and sayd vnto Peter/ and vnto the other apostles: Ye men and brethren/ what shall we do? Peter sayde vnto them: Repent and be baptised every one off you in the name of Jesus Christ/ For the remission off synnes/ and ye shall receave the gyfte off the holy goost. For the promys was made vnto you/ and to youre chyldren/ and to all that are afarre/ even as many as oure lorde God shall call. And with many other wordes bare he witnes/ and exhorted them

ſaying: Save youre ſelves from this vnthwarde generacion. They that gladly receaved hys preachynge were baptiſed/ And the ſame daye/ there were added vnto them aboute a thre thouſande ſoules.

And they continued in the Apoſtles doctrine and felyſhippe/ and in breakynge of breed/ and in prayer. And feare came over every ſoule. And many wondres and ſignes were ſhewed by the apoſtles. All that beleved gadbered the togadder/ and had all thynges comen. And ſolde their poſſeſſions and goodes/ and parted them to all men/ as every man had nede. And they continued dayly with one accorde in the temple/ and brake breed in every houſſe/ and ate their meate to gedder with gladnes/ and ſingleneſſe of hert praiſynge god/ and had favecur with all people/ and the lorde added to the congregacion dayly them that ſhulde be ſaved.

The .iij. Chapter.

PEter and Jhon went vp to gedder into the temple at the nynthe houre of prayer: and there was a certayne mā halt from his mothers wombe/ whom they brought and layde at the gate of the tēple called beautifull/ to aſke his almes of them that entred into the temple. When he ſawe Peter and Jhō/ that they wolde I to the temple/ he deſyred to receave an almes/ Peter faſtened his eyes on hym with Jhon and ſayde: loke on vs/ and he gave hede vnto them/ truſtinge to receave ſome thynge of them. Then ſayd Peter: Silver and golde have I none/ ſuch as I have

geve I the. In the name of Jeſu Chriſt off Nazareth/ryſe vppe and walke. And he toke hym by the right honde/and lifte him vppe. And immediatly his fete ād ancle bones receaved ſtrenght/and he ſprange/ſtode/ād alſo walked/ād entred with them into the temple walkinge/and leapynge/and laudynge god.

And all the people ſawe hym walke and laude God. And they knewe hym/that ytt was he whiche ſate and begged at the beautifull gate of the temple. And they wondred/and were ſore aſtonnyed at that which had happened vnto hī. As the halt whych was healed helde Peter and Jhon/all the people ranne amaſed vnto them in Solomons hall.

When Peter ſawe that/he anſwered vnto the people: Yemen off Iſrahell/why marvayleye at this? Or why loke ye ſoo ſtedfaſtly on vs/as though by oure awne power/or holynes we had made thys man goo? God off Abraham/Iſaac/and Jacob/the God off oure fathers hath gloryfied hys ſonne Jeſus/whom ye betrayed/ād denyed in the preſence of Pilate/when he had iudged hym to be lowſed: but ye denyed the holy and iuſt/and deſyred that he ſhulde geve you a mortherer/and kylled the lorde off lyfe whō god hath raiſed from deeth/of the which we are witneſſes: And hys name thorow the fayth off hys name hath made thys man ſounde whom ye ſe and knowe. And the fayth which ys by hī/hath to thys man geven thys health/in the preſence of you all.

And nowe brethren I wote wele that thorow

ignoraunce ye have doneytt / as did also youre heddes. Butt God which shewed before by the mougth off all hys prophetꝭ that Christ shulde suffre / hath thus wyse fulfilled it. Repēt ye therfore and turne that youre synnes maye be done awaye whē the tyme of comforte cōmeth / which we shall have of the presence of the lorde / ād whē god shall sende hī / which before was preached vnto you / that is to wite Jesus Christ / whych must he vē receave vntill the tyme that all thyngꝭ be restored agayne / which god hath spokē by the mougth off all hys holy prophetꝭ sence the worlde began.

For Moses sayd vnto the fathers: A prophet shall youre lorde god rayse vp vnto you / won of youre brethren / lyke vnto me / hym shall ye heare ī all thīgꝭ whatsoever he shall saye vnto you. For the tyme will come / that every soule which shall not heare that same prophet / shalbe exyled frō the people. Also all the prophetꝭ frō Samuell / and thence forth as many as have spoken / have in lyk wyse tolde of these dayes. Ye are the chyldren of the prophetꝭ / and to you pertayneth the testament that god hath made vnto oure fathers saying to Abrahā: Even in thy seede shall all the kynredꝭ of the erth be blessed. Fyrst vnto you hath god raysed vp his sonne Jesus / and hī he hath sent to blysse you / that every one off you shulde turne from his wickednes.

The. iiij. Chapter.

AS they spake vnto the people / the prestꝭ ād the ruelar off the temple / and the saduces

cam apon them / takynge greveously that they taught the people and preached in the name off Jesus the resurrection from deeth. And they layde hondes on them / and put them in holde vntill the nexte daye. For itt was nowe even tyde. Many of the which herde the wordes believed / and the noumbre off the men was aboute fyve thousande.

Yytt chaunsed on the morwe that their ruelers / and seniours / and scribes / as Annas the chefe preest / and Cayphas / and Jhon and Alexander / and as many as were off the kynred off the hye preest / were gaddered to gedder at Jerusalem / and set them in the myddes / and axed by what power / or i what name have ye done this fyre? Then peter full of the holy goost sayd vnto them. Ye ruelars of the people / and seniours of israhel / if we this daye are examined of the goode dede done to the sycke man by what meanes he is made whoale: be ytt knowen vnto you all / and to all the people of israhel / that in the name of Jesus Christ of nazareth / whom ye crucified / and whom god raysed from deeth agayne / thys man stondeth hear present before you whoale. This is the stone cast a syde of you bylders which is sett in the chefe place of the corner. Nether is there health in eny other. Nor yet also is there eny other name geven to men wherin we must be saved.

When they sawe the boldnes off peter and Jhon / And knew that they were vnlerned men and laye people / they marveyled / and they knewe them / that they were with Jesu. Seinge al-

ſo the man whych was healed ſtondynge wyth them/ they coulde nott ſaye agaynſt yt/ but commaunded them to goo a ſyde out of the counſell/ And commened amonge them ſelves ſayinge: what ſhall wedo to theſe men? For a manyfeſt ſigne is done by them/ and is openly knowen to all them that dwell in Jheruſalem/ and we cannot denye it: But that it be noyſed no farther amonge the people/ lett vs threaten and chaunge them that they ſpeake hencefoorth to noo man in this name.

And they called them/ and cōmaunded them that in noo wyſe they ſhulde ſpeake or teache in the name off Jeſu. Butt Peter and Jhon anſwered vnto them and ſayde: whither yt be right in the ſyght of god to obeye you moare then god iudge ye. For we cannot butt ſpeake that which we have ſene and herde. Soo threatened they them and lett them goo/ And founde noo thynge howe to punnyſſhe them/ be cauſe of the people: For all men lauded God for the myracle whych was done. For the man was above fourty yeare olde/ on whom this myracle of healinge was ſhewed.

As ſone as they where let goo they cam to their felowes/ and ſhewed all that the hye preſtes and ſeniours had ſayde. When they herde that/ with one mynde they lyfte vp their voyces to god and ſayde: Lorde/ thou arte God which haſt made heven and erth/ the ſee and all that in the ys/ whych by the mouth off thy ſervannt Dauid haſt ſayd: Why did the hethen grudge/ and the people inmagen vayne thynges. The kyn-

gy off theerth stode vp and the rulers cam to gedder agaynst the lorde/ And agaynst his Thrist.

For off a trueth agaynst thy holy chylde Jesus/whom thou hast annoynted/bothe Herode and also Poncius Pilate wyth the gentyls/ and the people off Israhel/gaddered them selves to gedder for to do whatsoever thy honde and thy counsell determened before to be done. And nowe lorde beholde their threatenyngs/ and graunte vnto thy servaunts wyth all confydence to speake thy worde. So that thou stretche forth thy honde that healynge/and signes/and wonders be done by the name off thy holy chylde Jesus. And as sone as they had prayed/ the place moved wheare they were assembled to gedder/and they were all filled with the holy goost/ and they spake the worde of god boldely.

The multitude of them that beleved/were off won hert/And off won soule. Also none off them sayde/that eny thynge off those whych he possessed was his awne: Butt had all thynges commen. And with greate power gave the Apostles witnes off the resurreccion off the lorde Jesu. And grett grace was with them all. Neyther was there eny amonge them that lacked. For as many as were possessers off londs or houses/solde them and brought the pryce off the thyngs whych were solde/ and layed yt doune att the Apostles fete. And distribucion was made vnto every man accordynge as he hade nede.

And Joses which was also called of the apo-

stles Barnabas (that is to saye the sonne of cō-
solacion/ beynge a levite/ and off the countre off
Cipers) had londe/ and solde itt/ and layde the
pryce doune at the apostles fete.

The v. Chapter.

A Certayne man named Ananias with Sa-
phira his wyfe solde a possession/ and kep-
te awaye parte of the pryce (his wyfe also beyn-
ge of counsell) and brought a certayne parte ād
layde it doune att the apostles fete. Then sayde
Peter: Ananias how is it that satan hath filled
thyne hert/ thatt thou shuldest lye vnto the holy
goost/ and kepe awaye parte off the pryce off the
lyvelod: Pertayned it not vnto the only? And af-
ter it was solde/ was not the pryce in thyne aw-
ne power? Howe is it that thou hast conceaved
this thynge in thyne herte? Thou hast not lyed
vnto men/ but vnto God. When Ananias her-
de these wordes/ he fell doune and gave vp the
goost. And grett feare cam on all them that these
thynges herde. And the yonge men roose vp and
put hym a parte/ and caryed hym out/ and bur-
yed hym.

Hit fortuned as it were aboute the space of iij.
houres after/ that his wyfe cam in ignorauntof
that which was done. Peter sayde vnto her: Tell
me/ solde ye the londe for so moche? And she say-
de: ye for so moche. Peter sayd vnto her: why ha-
veye agreed to geder/ to tempt the sprete off the
lorde? Loo/ the fete off them which have buryed
thy husbande are at the dore/ and shall cary the
out/ thē she fell doune straight waye at his fete

and yelded vp the gooſt. The yonge men cam in
and ſounde her ded/ and caryed her out and buryed
her by her huſbande. And grett feare cam on all
the congregacion. And on as many as herde it.

By the hodes of the Apoſtles were many ſig-
nes and wondres ſhewed amonge the people.
And they were all togedder wyth one accorde in
Solomons hall. And of other durſt noo man ioy-
yne hym ſilfe to them: but the people magnyfyed
them. The noumbre of them that beleved in the
lorde both of men and wemen grewe moare and
moare in ſomoche that they brought their ſicke ſ-
to the ſtrettes/ and layde them on beddes and pa-
lett/ that at the leſt waye the ſhadowe off Peter
when he cam by/ myght ſhadowe ſome of them.
There cam alſo a multitude out off the cites ro-
und about vnto Jeruſalem/ bryngyng with the
their ſicke and them wyych were vexed with vn-
clene ſprettes. And they were healed every won.

The chefe preſte arose vp and they that were
with hym (which is the ſecte off the Saduces)
and were full of indignacion/ and layde hondes
on the apoſtles/ and put them in the comen pre-
ſon: but the angell of the lorde by nyght opened
the paſon doze/ and brought them forthe/ and
ſayde: goo ſteppe forthe/ and ſpeake in the tem-
ple to the people all the wordes of this lyfe. Whe
they herde that/ they entred into the temple erly
in the mornynge and taught.

The chefe preſt cam and they that were with hi
and called a counſell togedder/ and all the ſeni-
ours off the chyldren off Iſrahel/ and ſent to the
paſon to fett them. When the miniſters cam

founde the nott in the preſon / they cam agayne and tolde ſayinge: The preſon founde we ſhut with all diligence / and the kepers ſtondynge wyth out before the dores: but when we had opened we founde no man with in. When the chefe preſt of all and the ruler of the temple / and the hye preſtes herde theſe thynges / they doubted off them / where vnto this wolde growe.

Then cam won and ſhewed them: Loo the men that ye putt in preſon ſtonde in the temple / and preache to the peple. Then went the ruler of the temple with miniſters / and brought them without violence. For they feared the people leſt they ſhulde have bene ſtoned. And when they had brought them / they ſett them before the counſell. And the chefe preſte axed them ſayinge: Did nott we ſtraytely commaunde you that ye ſhulde not teache in this name? and beholde ye have fylled Jeruſalem with youre doctrine / and ye entende to bringe this mans bloud apon vs.

Peter and the other apoſtles anſwered / and ſayde: We ought moare to obey God then men. The God of oure fathers rayſed vp Jeſus / whom ye ſlewe and hanged on tre. Hym beynge a ruler and a ſaveoure hath god exalted with his right honde / for to geve repentaunce to Iſrahell and forgevenes of ſynnes. And we are his recordes as concernynge theſe thynges: and alſo the holy goeſt / whom God hath geven to them that obey hym. When they herde that they clave aſunder / and ſought meanes to ſlee them. Then ſtode there vp won in the counſell / a phariſey named Gamaliell / a doctour off lawe / had in ame-

wrote amonge the people and cõmaunded to put the apostles a syde a lytell space/ And sayde vnto them: Men of Israhell take hede to youre selves what ye entende to do as touchinge these men. Before these dayes rose vp one Theudas bostynge hymsilfe/ to whom resorted a nombre of men/ about a foure hondred/ which was slayn/ and they all which beleved hym were scatred a brode/ and brought to nought. After this man arose there vp won Judas of Galile/ in the tyme whē tribute begā/ and drewe awaye moche people after hī. He also perisshed: ād all even as many as harkened to hym are scattered a brood.

And nowe I saye vnto youre refrayne youre selves from these men/ and let them alone: For yff this counsell or werke be of men/ itt will come to nought: but and yff it be of God/ ye cān not destroye it/ lest haplye be folde to stryve agaynst God And to hym they agreed/ ād called the apostles/ and bett them/ and cōmaunded that they shulde not speake in the name of Jesu/ and lett thē goo.

And they departed from the counsell reioysynge that they were counted worthy to suffre rebuke for his name. And dayly in the temple/ and in every houssе they ceased nott/ teachynge and preachynge Jesus Christ.

The vj. Chapter.

In those dayes as the nombre of the disciples grewe/ there arose a grodge amonge the grekes agaynste the ebrues/ because theyr wydowes wer despysed in the dayly mynystracion. Then the twelve called the multitude of the disci-

ples to gedder and sayde: it is nott mete that we shulde leave the worde of god ād serve at the tables/ wherfore brethren loke ye out amonge you seven mē of honest reporte/ full of the holy goost and wisdō/ which we maye apoynte to this nedfull busines: but we woll geve oure selves continually to prayer/ and to the ministracion off the worde. And the saytge pleased the whoale multitude wele. And they chose Stevē a man full off fayth/ and off the holy goost/ and Philip/ and Prochorus/ and Nichanor/ and Timon/ and Permenas/ ād Nicholas a proselite of antioche/ which they sett before the apostles/ ād they prayed and layde their hondes on them.

And the worde of god encreasyd/ and the noumbre of the disciples multiplied in Jerusalem greatly/ And a grett company of the prestes were obedient to the faythe. Steven full off faythe and power did grett wonders/ and myracles amonge the people. Thē there arose certayne off the Sinagoge/ which are called lebertines/ and Sirenens/ and Alexandrians/ and Cicilians/ and Asians/ and disputed with Steven. And they coulde not resist the wisdom/ ād the sprete/ with which sprete he spake. Then sent they ī men which sayd: we have herde hym speake blasphemous wordes agaynst Moses/ ād against god/ and they moved the people/ and the seniours/ and the scribes: and they cam apon hym and caught hym/ and brought him to the counsell/ and brought forth falce witnesses whych sayde: This man ceasith not to speake blasphemous wordes agaynst thys holy place and the lawe/ for

we herde hym saye / This Jesus off Nazareth shall destroye this place / and shall chaunge the ordinances whych Moses gave vnto vs. And all that sate i the counsell loked stedfastly on hi / and sawe hys face as it had bene the face off an angell.

The. vij. Chapter.

Then spake the chefe prest: ys ytteven soo? And he sayde: ye men / brethren / and fathers / harken to. The God off glory apered vnto oure father Abraham whill he was yet in mesopotamia / before he dwelt in charran / and sayd vnto hym: come out of thy contre / and from thy kynred / and come into the londe whych I shall shewe vnto the. Then cam he out off the londe of caldey / and dwelt in charrā. And after that as sone as his father was deed / he brought him into this lande / where in ye nowe dwell / and he gave him none inheritaunce in it / no not one fote of grounde. And promised that he wolde geve it to hym and to hys seed after hym / when as yet he had no chylde.

God verele spake on thys wyse / thy seed shall be a dweller in a straunge londe / and they shall put them in bondage / and shall entreate them evyll. iiij. C. yeares. And the nacion to whom they shalbe in bondage / will I iudge (sayde god) and after that shall they come forthe / and serve me in this place. And gave hym the testament of circumcision / and he begat Isaac / and circumcised hym the viij. daye / ād Isaac begat Jacob. and Jacob the twelve patriarkes.

And the patriarkes havinge indignacion solde Joseph into Egipte/ and God was with hym and delivered hym out off all his adversities. ād gave hym faveour and wisdom in the sight off Pharao kynge off Egipte/ And Pharao made hym governer over Egipte/ and over all his housholde.

Then cam there a derth over all Egipt/ and Canaan/ and grett affliccion/ and our fathers founde no sustenaunce. When Jacob herde that there was corne in Egipte/ he sent oure fathers fyrst/ ād when he had sent them the secounde tyme/ Joseph was knowen off his brethren/ and Josephs kynred was made knowne vnto Pharao. Then sent Joseph and caused his father to be brought and all his kynne/ three score and. xv. soules. And Jacob descended into Egipte/ and deyed bothe he and oure fathers/ and were translated into Sichem/ and were put in the sepulcre that Abraham bought for money of the sonnes of Emor/ at Sichem.

When the tyme off the promes druenye (which God had promysed with anothe to Abraham) the people grewe and multiplied in Egipte till another kynge arose which knewe nott off Joseph. The same dealte suttelly with oure kynred/ and evyll intreated oure fathers/ and made them to cast awaye their chyldren/ that they shulde not remayne alyve. The same tyme was Moses borne/ and was a propper childe in the sight of God/ which was norisshed vp in his fathers housse thre monethes. When he was cast out Pharoes doughter toke hym vp/ and noris-

ſhed hym vp for her awne ſonne. And Moſes was learned in all manner off wiſdom of the Egipcians/ and was mighty in dedes and in wordes.

When he was full forty yeare olde/ it cam into his hert to viſit his brethren/ the chyldren off Iſrahel. And when he ſawe one off them ſuffre wronge/ he defended hym/ and avenged his quarell that had the harme done to hym/ and ſmote the egipcian. For he ſuppoſed hys brethren wolde have vnderſtonde howe that God by his hondes ſhulde geve them health: but they vnderſtode natt.

And the next daye he ſhewed hym ſilfe vnto them as they ſtrove/ and wolde have ſett them atone agayne ſaynge: Syrs ye are brethrē why hurte ye won another? but he that did his neghbour wronge/ thruſt hym awaye ſayinge: Who made the a ruelar ād a iudge amonge vs? Whatt wilt thou kill me/ as thou diddeſt the egipcīā yeſter daye? Then fleed Moſes at that woorde/ and was a ſtranger in the londe off Madian/ Where he begat two ſonnes.

When .xl. yeares were expired/ there apered to hym in the wildernes of mounte Sina the angell off the Lorde in a flam off fyre in a buſſhe. When Moſes ſawe itt he wondred at the ſight/ and dreweneare to beholde it. And the voyce off the Lorde ſpake vnto hym/ I am the God of thy fathers/ the God of Abrahā/ the God of Iſaac and the God off Jacob. Moſes trembled and durſt not beholde. Then ſayde the Lorde to hym Putt off thy ſhewes from thy fete/ for the place

where thou stondest is holy grounde. I have
perfectly sene the affliccion off my people wyych
is in Egipte/ and I have herde theyr gronynge/
and am come doune to deliver them. And nowe
come and I will sende the into Egipte.

The same Moses whom they forsoke sayinge
bothe a ruelar and a deliverer/ by the hondes
of the angell which apered to hym in the bussh
This man brought them outt shewynge wondes
rs and signes in Egipte/ and in the reed see/ and
in the wildernes xl. yeares. This is that Moses
which sayde vnto the chyldren off Israhell: A
prophet shall youre lorde God rayse vp vnto yo
ou of youre brethren lyke vnto me/ hym shall ye
heare.

This is he that was in the cōgregacion/ in the
wildernes with the angell which spake to him in
the mounte Syna. and with oure fathers. Thys
man receaved the worde of lyfe to geve vnto vs/
to whom oure fathers wolde not obeye: But cas
stit from them/ and in their hertes turned backe
agayne into Egypte/ sayinge vnto Aaron: Ma
ke vs goddes to goo before vs. For we wote nott
what is become of this Moses that brought vs
out of the londe off Egipte. And they made a cal
fe in those dayes/ and offered sacrifice vnto the
ymage/ and reioysed in the workes of theyr aw
ne hondes.

Then God turned hym silfe/ and gave them
vp/ that they shulde worshipp the starres of the
skye/ as it is written in the boke of the prophett:
O ye off the housse off Israhell: have ye geven

vnto me offerynges or sacrifice / by the space off xl. yeares in the wildernes? And ye toke vnto you the tabernacle off Moloch / and the starre off youre god Remphan / figures which ye made to worshippe them. And I will translate you beyonde Babilon.

Oure fathers had the tabernacle of testimony in wildernes / as he had apoynted them speakynge vnto Moses / that he shulde make it acordynge to the fassion that he had sene / which tabernacle oure fathers receaved / and brought it in with Josue into the possession of the gentyls / which gentyls god drave out before the face of oure fathers vnto the tyme of David / which founde favour before god / ād desired that he myght fynde a tabernacle for the God off Jacob. And Solomon bylt hym an housse.

But he that is hyest of all dweleth not in temples made with hondes / as sayth the prophete: Heven is my seate / and erth is my fote stole / what housse will ye bylde for me sayth the lorde? or what is my restynge place? hath nott my honde made all these thynges?

Ye stiffenecked ād of vncircumcised hertes ād eares: ye have all wayes resisted agaynste the holy goost: as youre fathers did / so do ye. Which off the prophetes have not youre fathers persecuted? And they have slayne them / which shewed before off the cōmynge off that iust / whom ye have betrayed and mordred. And ye also have receaved a lawe by the ordinaunce off angels / and have not kept itt.

When they herde these thynges / their hertes

clove a ſunder / and they gnaſſhed on hym with
their tethe. He beynge full of the holy goost loked
vp with his eyes into hevenand ſawe the maie-
ſte off God / and Jeſus ſtondynge on the ryght
honde of god / and ſayde: loo / I ſe the hevens o-
pen / and the ſonne off man ſtonde on the ryght
honde of god. Then they gave a ſhute with a lo-
ude voyce / and ſtopped their eares and ranne
apon hym all at once / and caſte hym out off the
cite / and ſtoned hym. And the witneſſes layde
doune their clothes att a yonge mannes feete na-
med Saul. And they ſtoned Steven callynge on
and ſayinge: Lorde Jeſu receave my ſpirite. And
he kneled doune and cryed with a loude voyce:
lorde impute not this ſynne vnto them / for th-
ey wote not what they do. And whe he had thus
ſpoken he fell a ſlepe.

The. viij. Chapter.

SAul had pleaſure i his death. At that tyme
was there a grett perſecucion agaynſt the
congregacion which was att Jheruſalem / and
they were all ſcattered abroade thorowout the
regions of Jury and Samaria / except the apo-
ſtles. The devout men dreſſed Steven / and ma-
de grett lamentacion over hym. Saul made has
vocke off the congregacion entrynge into every
houſſe / and dreve out bothe man and woman /
and thruſt them into preſon. They that were ſcat-
tered abroade went every where preachyng the
worde. Then cam Philip into a cite off Sama-
ria and preached Chriſt vnto them. And the pe-

ople gave hede vnto those thynge whych Philip spake wyth one accorde / in thatt they herde and sawe the miracles which he did. For vnclene spretes cryinge with loude voyce cam out of many which were possessed off them / Many taken with palseys / and many that halted were healed. And there was gret ioye in that cite. There was a certayne man called Simon / which before tyme in the same cite / vsed witche crafte and bewitched the people / sayinge that he was a man that coulde do greate thinge. Whom they regarded / from the lest to the grettest sayinge: this ys that power of god / which is called gret. Hym they sett moche by / because of longe tyme wyth sorcery he had deluded their wittes. As sone as they beleved Phillipes preachynge off the kyngdome off God and off the name of Jesu Christ / they were baptised bothe men and wemen. The Simon hym selfe beleved and was baptised / And continued with Phillip / and wondered beholdynge the miracles and signes / which were shewed.

When the Apostles which were at Jerusale herde saye that Samaria had receaved the worde of god they sent vnto them Peter and Jhon / which when they were come / prayed for them / that they myght receave the holy goost. For as yet he was come on none off them: Butt they were baptised only in the name off Christ Jesu. Then layde they their hondes on them / and they receaved the holy goost.

When Simon sawe thatt thorowe laytinge on off the Apostles hondes on them / the holy

goost was geven: he offered them money sayinge: Geve me also this power/ that on whom soever I laye hondes/ he maye receave the holy goost. Then sayde Peter vnto hym: Perissh thou and thy money togedder. For thou wenest that the gyfte of god maye be obteyned with money? thou hast nether parte nor fellishippe in this busines. For thy hert is not right in the sight of god. Repent therfore of this thy wickednes/ and praye God that the thought off thyne hert maye be forgeven the. For I perceave that thou arte full of bitter gall/ and wrapped in iniquyte.

Then answered Simō and sayde: Prapeye to the lorde for me that none off these thynges which ye have spoken fall on me. And they whē they had testified/ and preached the worde of the lorde returned to Jerusalem and preached the gospell in many cites of the Samaritans.

The angel of the lorde spake vnto Philip sayinge: Aryse and goo towardes middaye vnto the waye which leadeth from Jerusalem vnto Gaza/ which is in the desert. He arose and went on/ and beholde a man off ethiopia which was gelded/ and of grete auctorite with Candace quene of the ethiopians/ which had the rule off all her treasure/ cam to Jerusalem forto praye. As he returned home agayne sittynge in his charett he redde Esay the prophet.

The sprete sayde vnto Philip: Goo neare and ioyne thy silfe to yonder charet. Philip ranne to hym/ and herde hym rede Esay the prophet and sayde: Vnderstondest thou what thou redest? And he sayd: howe can I/ except I had a gyde?

And he desyred Philip that he wold come vp and sit with hym. The tenor off the scripture which he redde was this. He was ledde as a shepe to be slayne: And lyke a lambe dom before his sherer/ so openned he nott his mougth/ in that he submytted hymsilfe/ his iudgement was exalted: who shall declare his generation? for his life is take from the erthe. The gelded man answered Philip and sayde: I praye the off whom speaketh the prophet this? of hym silfe? or off some other man?

Philip openned his mougth/ and began at the same scripture/ and preached vnto hym Jesus. And as they went on their waye/ they cam vnto a certayne water/ and the gelded man sayde: Se here is water/ what shall lett me to be baptised? Philip sayde vnto hym: If thou belevewith all thyne hert/ thou mayst. He answered sayinge: I believe that Jesus Christe is the sonne of God And cōmaunded the charet to stonde still. And they went doune both he and to the water: both Philip and also the gelded mā. And he baptised hym. As sone as they were come out off the water the spirete off the lorde caught Philip. And the gelded man sawe hym no moore. And he wēt on his waye reioysynge: butt Philip was founde at Azotus. And he walked thorowe out the countre preachynge i their cites/ till he cam to Cesarea.

The. iy. Chapter.

SAul yet breathynge out threatnynge and slaughter agaynst the disciples of the lorde/

went vnto the hye preste/ and desired of hym letters to damascō/ to the sinagoges: that yf he foundeeny of this waye whether they wer menor women / he myght brynge them bounde vnto Jerusalem. As he went on his iorney/ hit fortuned that he drueneye to damascō/ and sodenly there shyned rounde about hym a lyght from heven. And he fell to the erth/ and herde a voyce saynge to hym: Saul/ Saul/ why persecutest thou me? And he sayde what arte thou Lorde? The lorde sayd/ I am Jesus whom thou persecutest/ it shalbe harde for the to kycke against the pricke. He bothe tremblynge and astonyed sayde: Lorde what wilt thou have me to do? And the lorde sayde vnto hym: Aryse and goo into the cite / and ytt shalbe tolde the what thou shalt do.

Themen which acompanyed him on his waye stode amased/ for they herde a voyce/ butt sawe no man. Saul arose from the erth / And whēhe had openned his eyes he sawe noo man. Then leddethey hym by the honde/ ād brought him into damascon. And he was iij. dayes wythout sight/ and nether ate nor dranke.

There was a certayne disciple att Damascon named ananias/ to hym spake the lorde in a vision: Ananias. And he sayde: I am here lorde. And the lorde sayde vnto hym: aryse and goo into the strete whychys called strayght / and seke in the housse off Judas after one called Saul of the cite of Tharsus. For beholde he prayeth/ And hath sene in a vision a man named Ananias commynge in vnto hym / And puttynge hys

hondes on hym / thatt he myght receave hys ſight.

Ananias answered: Lorde I have herde by many off thys man / howe moche harme he hath done to thy ſanctes att Jheruſalem / and in thys place he hath auctorite off the hye preſtes to bynde all that call on thy name. The lorde ſayde vnto him: Goo thy waye: for he is a choſen veſſell vnto me / to beare my name before the gentyls / and kyngs / ād the chyldren off Iſrahel. For I wyll ſhewe hym howe grett thynges he muſt ſuffre for my names ſake.

Ananyas went hys waye and entryd into the houſſe and putt his hondes on hym and ſayde: brother Saul the lorde that apperyd vnto the i the waye as thou camſt / ſent me vnto the / that thou myghteſt receve thy ſight and be filled with the holy gooſt. And immediatly there fell frō his eyes as yit had bene ſcales and he receaved his ſight / and aroſe and was baptiſed. And receaved meate and was comforted.

Then was Saul a certayne dayes wythe the diſciples which wer at Damaſcon. And ſtreight waye he preached Chriſt in the Sinagogs howe that he was the ſonne off God. All that herde hym wer amaſed and ſayde: ys nott this he that ſpoyled them which called on this name in Jeruſalem? And cam hydder for the entent that he ſhulde bryng them bounde vnto the hye preſtes? Saul encreaſed in ſtrengthe / And confounded the iewes which dwelte at damaſcon affirminge that this was very Chriſt.

After a good while/ the iewes toke counsell amonge them selves to kyll hi. But there awayte wer knowen of Saul. And they watched att the gatt daye and nyght to kyll hym. Then the disciples toke hym by nyght/ and putt hym thorowe the wall and lett hym downe in a basket.

When Saul cam to Jerusalem he assayde to cople hym silfe with the apostles/ and they wer all afrayde of hym and beleved not that he was a disciple. But Bernabas toke hym ād brought hym to the apostles and tolde them howe he had sene the lorde in the ways and had spoken wyth hym: and how he had done boldely at damascō in the name off Jesu/ And he had his conversacion with them att Jherusalem/ and quitt hym silfe boldly in the name off the lorde Jesu. And he spake and disputed wyth the grek and they went aboute to slee hym. When the brethren knew of that/ they brought hym to cesarea/ and sent hym forth to tharsus. Then had the congregacions rest thorowoute all iewry and galile ād samary/ and wer edified/ and walked in the feare of the lorde/ And multiplied by the comforte of the holy gost.

Sit chaūsed that as Peter walked throughoute all quarters/ he cā to the sainctꝭ which dwelt at lydda and there he founde a certaine man namyd Eneas/ whych had kepte hys bed viij. yere sicke of the palsey. Then sayde Peter unto hym: Eneas/ the lorde Jesus Christ make the whole. Aryse and make thy beed. And he arose immediatly. And all that dwelt at lydda and assarō/ sawe hym/ and tourned to the lorde.

Ther was at Joppa a certayne woman (which was a disciple named Tabitha/ which by interpretacion is called dorcas) she was full off good wark ſ ād almes dedes/ which she did. Hit chaunsed in those dayes thatt she was sicke and dyed. When they had wesshed her and layd her in a chamber: Be cause lydda was nye too Joppa/ and the disciples had herde that Peter was there/ they sēt vnto hym/ desyrynge him that he wolde not be greved to come vnto them.

Peter arose and cam with them: when he was come they brought hym in to the chamber/ and all the widdoos stode roūde aboute hym wepynge ād shewynge the coott ſ and garment ſ whych dorcas made whill she was with thē. Peter put them all forth and kneled doune and prayde ād turned hym to the body/ and sayde: Tabitha aryse. She opened her eyes/ ād whē she sawe Peter she sat vppe/ And he gave her his honde and lyft her vppe/ and called the sainct ſ and wyddooes and shewed her alyve. And hit was knowne throwout all Joppa/ and many beleved on the lorde. And hit fortuned that he taryed many days in Joppa with one Simon a tanner.

The. x. Chapter.

There was a certayne man in Cesarea called Cornelius/ a captaine of the soudyers of ytaly/ a devoute man/ and won that feared God with all his houssolde/ which gave moche almes to the people/ and prayde God alwaye. The same mā sawe in a vysion evydently aboute the nynthe houre of the daye the angell of god

commynge in vnto hym / and ſayinge vnto hym: Cornelius. when he loked on hym / he was afrayde / and ſayde: what is it lorde? he ſayde vnto hym: Thy prayers ād thy almeſes ar come vppe in to remēbraunce in the preſence of God. And nowe ſende men to Joppa / and call for one Simon named alſo Peter. he lodgeth with one Simon a tanner / whoſe houſſe is by the ſee ſyde. he ſhall tell the / what thou oughteſt to doo. When the angell which ſpake vnto Cornelius was departed / he called two of his houſholde / and a devoute ſouldier off them that wayted on hym / to whom he tolde all the mater / and ſent them to Joppa.

On the morowe as they went on their iorney ād drewe nye vnto the cite / Peter went vppe in to the vpermoſt parte of the houſſe to praye / about the vj. houre. Then were he an hongred / ād wolde have eaten. whill they made redy for hym he fell into a traunce / and ſawe heven openned / and a certayne veſſell come doune vnto hym / as it had bene a greate ſhete / knytt at the iiij. cornes / and was lett doune to the erth / wherein wer all maner of iiij. foted beaſtes of the erth and vermen ād wormes / and foules off the ayer. And a voyce ſpake vnto hym from hevē: Ryſe Peter Kyll and eate. Peter ſayde: God forbyd lorde / for I have never eaten eny thynge that is commen or vnclene. And the voyce ſpake vnto hym agayne the ſeconde tyme: What God hath clenſed that make thou not commen. This was doune thryſe. And the veſſell was receaved vppe agayne into heven.

Whyle Peter mused in hym silfe what this vi-
sion which he had sene meant/ beholde/ the men
which were sent from Cornelius/ had made inq-
uyrance for Simons house/ and stode before the
doze. And called oute wō and axed whether Si-
mon which was also called Peter/ were lodged
there. Whyll Peter thought on this vysion/ the
spirite sayde vnto hym: Loo/ men seke the. aryse
therfore/ get the doune/ and goo with them/ and
doute not. For I have sent them. Peter wēt do-
une to the men which were sent vnto hym from
Cornelius/ and sayde: Loo/ I am he/ whom ye
seke. what is the cause wherfore ye are come? T-
hey sayde vnto hym: Cornelius the captayne a
iuste man/ and won that feareth God/ and off
good reporte amonge all the people of the Iewes
was warned by an holy angell/ to sende for the I
to his house/ and to heare wordes of the. Then
called he them in/ and lodged them.

On the morowe Peter went with them/ and
certayne brethren from Joppa accompanyed
hym. And the thyrde daye entred they into Cesa-
ria. Cornelius wayted for them/ and had called
to gedder his kynsmen/ and speciall frendes.
And as it chaunsed Peter to come in/ Cornelius
met hym/ and fell doune at his fete/ and wor-
shipped hym. Peter toke hym vppe/ sayinge: R-
yse vp I my silfe am a man. And as he talked with
hym he cam in/ and founde many that were co-
me to gedder/ And he sayde vnto them: Ye doo
knowe howe that hytt ys an vnlawefull thynge

for a man beynge a iewe to company or come vn to an alient: But god hath shewed me that I shulde not call eny mā commen or vnclene: therfore cam I vnto you with outen scruple/ as sone as I was sent for. I are you therfore: for what intend/ have ye sent for me?

And Cornelius sayde: This daye nowe .iiij. dayes I fasted/ ād at the nynthe houre I prayde in my housse/ and beholde/ a mā stode before me in bright clothynge/ and sayde: Cornelius/ thy prayer is herde/ and thyn almesdedes are had in remembraunce in the sight of God. sende therfore to Joppa/ and call for Simon which is also called Peter. He is lodged in the housse off wō Simon a tanner by the see syde/ the which as sone as he is come/ shall speake vnto the. Thē sent I for the immediatly/ and thou hast well done for to come. Nowe are we all here/ present before god to heare all thynges that are commaunded vnto the of God.

Peter opened his mought and sayde: Of a trueth I perseave/ that God is not parciall/ but ī all people he that feareth hym and worketh righteweſnes/ is accepted with hym.

Ye knowe the preachynge that God sent vnto the chyldren off Israhell/ preachynge them peace by Jesus Christe (which is lorde over all thynges) which preachynge was publisshed thorowoute all iewery/ and began in galile/ after the baptim preached by Jhon/ After thatt God had annoynted Jesus off Nazareth with the holy goost/ and with power/ he went aboute doinge goode/ and healynge all that were oppres-

sed with dyvles / for God was with hym. And we are witnesses off all thynges which he did in the londe of the iewes and at Jerusalem / whom they slew / and hounge on tree. Hym God reysed vppe the thyrde daye / and shewed hym openly / not to all the people / butt vnto vs witnesses chosyn before off God / which ate and dronke with hym / after he arose frome deeth. And he cõmaunded vs to preache vnto the people and to testifie / that it is he that is ordened of God a iudge off quycke and deed. To hym geveth all the prophetes witnes / that throwe his name shall receave remission of synnes all that beleve in hym.

While Peter yet spake these wordes / the holy gost fell on all them which herde his preachynge And they of the circuncision which beleved were astonyed / as many as cam with Peter / because that on the gentyls also was sheed oute the gyfte of the holy gost. For they herde them speake with tonges / and magnify God. Then answered Peter: can eny man forbyd water that these shuld not be baptised / which have receaved the holy gost as we leas we? And he cõmaunded them to be baptised in the name of the lorde. Then prayde they hym / to tary a feawe dayes.

The xj. Chapter.

HIt cãe to the eares of the apostles and bretheren which were in iewry / that the hethen also had receaved the worde of God. When Peter was come vppe to Jerusalem / they off the circumcysion disputed wyth hym / sayinge: Thou wentest in vnto men vncircumcised / and ateest

with them.

Peter begā and expounde the thynge in order to them sayng: I was in the cite of Joppa prayinge / and in a traunte I sawe a vision / A certen vessell descende as it had bene a large lynnyn clothe / lett doune from hevyn by the fower corners / And hit cam to me: into the which when I hade fastened myn eyes I consydered and sawe fowere foted beastis off the erth / and vermen ād wormes / and foules off the ayer. I herde also a voyce / sayinge vnto me: Arise Peter / sley and eate. And I sayd: God forbyd lorde / for nothynge comen or vnclene hath att eny tyme entred into my mought. The voyce answered me agayne from heven count not thou those thyngs comen / which God hath clensed. And this was done threy tymes. And all were takyn vppe agayne into heven.

And beholde immediatly wer thre men come vnto the housse where I was / sent from Cesarea vnto me. And the sprete sayde vnto me / that I shulde goo with them / with out doutinge. moro ver these sixe brethren accompanyed me. And we entred into the mans housse. and he shewed vs / how he had sene an angell in his housse / which stod and sayde to hym: Send men to Joppa / and call for Symon / named also Peter he shall tell the wordes / wher by both thou and all thyn housse shalbe saved. As I began to preach / the holy goost fell on them / as he dyd on vs at the begynnynge. Then cam to my remembraūce the wordes of the lorde / howe he sayde: Jhon verely baptised with wather / butt ye shalbe

haptised with the holy goost. For as moche then as God gave thē lyke gistes / as he dyd vnto vs / when we beleved ō the lorde Jesus Christ: what was I that I shulde have withstonde God? when they herde this / they helde their peace and glorysied God / saynge: Then hath God also to the gentyll s graunted repentaunce vnto lyfe.

They which were scattryd abroade thorowe the affliccion that arose aboute steven / walked thorowe oute tyll they cam vnto Phenices and Cypers and Antioche / preachynge the worde to no man / butt vnto the iewes only. Some off them were men off Cypers and off Syrene / which when they were come into Antioche / spake vnto the grek s / and preached the lorde Jesus. And the honde off the Lorde was with them / and a greate nombre beleved and turned vnto the lorde.

Tydyngs off this cam vnto the eares off the congregacion / which was in Jerusalem / And they sente forth Barnabas thatt he shulde goo vnto Antioche. Which when he was come / and had sene the grace off the lorde / was glad / and exhorted them all / thatt with purpose off hertt they wolde continually cleave vnto the lorde. For he was a perfaicte man / and full of the holy goost and off faithe. And moche people was added vnto the lorde. Then departed Barnabas to Tarsus / for to seke Saul / and when he had founde hym / he brought hym vnto Antioche. Yt chaunsed thatt a whole yere they had their conversacion with the congregacion there / and taught moche people in somoche thatt

the disciples off Antiochewer the fyrst that wer called Christen.

In those days cam prophetf from Jerusalē vnto Antioche/ Ther stode vppe won off them named Agabus/ ād signified by the spiete/ that there shulde be grett derth throughoute all the worlde/ which cam in passe i the emprours claudius dayes. Thē the disciples every man accordinge to his habilite/ purposed to sende socour vnto the brethren which dwelt in iewry/ which thynge they also did/ and sent it to the seniours/ by the hondes of Barnabas and Saul.

The. vij. Chapter.

AT that tyme Herode the kynge layed hondes on certayne of the congregacō/ to vexe them. He kylled James the brother off Jhon with a swerde: and be cause he sawe that it pleassed the iewes/ he proceded forther/ to take Peter also. The wer the dayes of vnlevē bed breed/ ād when he had caught hym/ he put him in prison/ and delyvered hym to iiij. quaternions off soudiers to be kepte/ entendynge after ester to bynge hym forth to the people. Thē was Peter kepte in prison. But prayer was made with out ceassynge off the congregacion vnto god for hym. When herod wolde have brought hym out vnto the people/ the same nyght slepte Peter betwene ij. soudiers/ bounde with two cheynes/ And the kepers before the dore kepte the prison.

And beholde the angell of the lorde was there present/ and a light shyned in the lodge. And be

smote Peter on the syde/ and steryd hym vppe sayinge: aryse vppe quycly. And the cheynes fell of from his hondes. and the angell sayd vnto him: gyrde thy silfe and bynde on thy sandalles/ And so he dyd. And he sayde vnto hym: cast on thy mantle aboute the/ and folowe me. And he cam oute and folowed him/ and wist not that it was truth which was done by the angell/ but thought he had sene a vision. When they were past the fyrst and the seconde watche/ they cam vnto the yeron gate/ that ledeth vnto the cite/ which opened to them by his awne accorde. And they went oute and passed thorowe won stret/ and by and by the angell departed from hym.

And whē Peter was come to hym silfe/ he sayde: nowe I knowe off a surety/ that the lorde hath sent his angell/ and hath delyvered me frō the honde off Herode/ and from all the waytynge sone of the people of the Iewes. And as he consydered the thynge/ he cam to the house of Mary the mother of one Iohn which was called marke also/ where many were gadered to gedder in prayer. As Peter knocked at the entry doze/ a damsell cam forth to herke named Rhoda. And when she knewe Peters voyce/ she opened nott the entrey for gladnes/ but ran in and told howe Peter stode before the entrey. And they sayd vnto her: thou arte mad. And she bare them doune that it was even so. Then sayde they: it is hys angell. Peter contynued knockynge. When they had openned the doze/ and sawe him/ they were astonyd. He bekened vnto them with his honde to holde their peace/ and tolde them by what mes

anas the lorde had brought hym oute of preson/ And sayde: goo shewe thys vnto James and to the brethern. And he departed and went into a nother place.

As sone as ytt was daye there was no lytell a doo amonge the soudiers/ what was becum off Peter. When Herode had called for hym/ and founde him not/ he examyned the kepers/ and comaunded to departe. And he descended from Jewry to Cesarea/ ād there abode. Herode was displeased with them off Tyre and Sydon. And they cam all at once/ and made intercessiō vnto blastus the kyngs chamberlein/ ād desired peace/ be cause their countrey was noryssed be the kyngs londe. Apon a daye apoynted/ the kynge arayed hym in royall apparell/ and set hym in his seate/ and made an oracion vnto them. And the people gave a shute/ sayinge: It is the voyce of a god and not of a man. And immediatly the angell of the lorde smote hī/ be cause he gave not God the bonoure/ ād he was eatyn of wormes/ and gave vppe the goost.

The worde off God grewe and multiplied. And Barnabas and Saul returned to Jerusalem/ and fulfilled their office/ and toke with thē Jhon/ which was also called Marcus.

The. xiij. Chapter.

Vhere were at antioche/ in the congregacion/ prophets ād doctours/ as Barnabas and Symon/ called Nyger/ And lucius of cerone/ and Manahen Herode the tetrarks norsse/

lowe/ and Saul. As they serued God/ and fa-
sted/ The holy goost sayd: seperat me Barnabas
& Saul/ for the worke where vnto I have cal-
led them. Then fasted they and prayed/ and put
their hondes on them/ and let them goo. And the-
ey after they wer sent of the holy goost/ cam vnto
seleucia/ and from thence they sayled to cyprus.
And when they wer come to salamine/ they pre-
wed the worde off god in the synagogs/ vnto the
Iewes. And they had Iohn to their minister.

When they had gone over all the yle vnto the
cite of Paphos/ they founde a certayne sorcerer/
a false prophet which was a Iewe/ named Ba-
riesu/ which was with the rueler off the countre
won Sergius Paulus a prudent man. the same
ruler called vnto hym Barnabas and Saul/
and desired to heare the worde of god The Sor-
cerar Elemas (for so was his name by interpre-
tacion) with stode them/ and sought to turne a-
waye the rueler from the faith. Then Saule
which also is called Paul beinge full off the holy
goost/ set hys eyes on hym/ and sayde: O full off
all sutelte and disseytfulnes the chylde off the de-
vyll/ & the enemye of all righteousnes thou ce-
asest not to pervert the straycht wayes off the
lorde. And nowe beholde the honde off the lorde
is apon the/ and thou shalt be blinde & not se the
sune for a season. And immediatly fell on hym
a myste and a darknes/ And he went about se-
kynge/ them that shulde leade hym by the hon-
de. Then the rueler when he sawe what had
hapened/ beleved/ & wondred at the doctryne
of the lorde.

When Paule and they that were with hym/ had ſhypped from Paphus/ they cã to Pergaa cite of Pamphilia. There departed Jhon from them/ and returned to Jeruſalem. Butt they wandred thorowe the countres/ from Perga to Antiochea cite in the countre of Piſidia/ ād went in to the ſynagoge on the ſaboth daye/ and ſate doune. After the lectur of the lawe and the pro/ phetſ/ the rueleres of the ſynagoge ſent vnto thē ſaynge: Ye menād brethren/ yf ye have eny ſer/ mon to exhorte the people/ ſaye on.

Paul ſtode vppe and beckened with his honde and ſayde: Men off Iſrahel/ and ye that feare God/ geve audience. The God off this people choſe oure fathers/ and exalted the people/ whē they dwelt as ſtrawngers in the londe of Egypt/ and with a mighty arme brought them outt off it/ and aboute the tyme off .xl. yeares ſuffred he their maners in the wildernes. And deſtroyed vij. nacions i the londe of Canaan/ and devided their londe to them by Lott. And afterwarde he gave voto thē iudges aboute the ſpace of .iiij C. and .l. yeres vnto the tyme off Samuel the pro/ phet. And after that they deſyred a kynge/ and God gave vnto them Saul the ſonne off Cis/ a man off the tribe of Beniamin/ by the ſpace off xl. yeres. And after he had putt hym doume/ he ſet vppe David to be their kynge/ to whome he gave witnes/ ſaynge: I have founde David the ſonne of Jeſſe/ a man after myne awne hert/ he ſhall full fyll all my will.

Of this manes ſede hath God (accordinge to his promes) brought forth to the people off Iſ/

rael a savour/ wō Jesus/ when Jhon bad fyrst preached before his cōmynge the baptim off repentaūce to Jsrahel. When Jhon had fulfylled his course/ he sayde: Whome ye thynke that I am? the same am I not/ but beholde there cometh won after me/ whose shewes of his fete I am not worthy to lose.

Ye men and brethren/ childeren off the genecion of Abraham/ and whosoever amonge you feareth God/ to you is this worde of helth sent. The inhabiters of Jerusalem/ and their ruelers because they knewe hym nott/ nor yet the voyces of the prophets which are redde every saboth daye/ have fulfylled them in condempnynge hym And when they founde no cause of deeth in hym/ yet desired they Pilate to kyll hī. And when they had fulfylled all that were written of hym/ they toke hym doune from the tree and putt hym in a sepulcre: But God raysed hym agayne from deeth/ ād he was sene many dayes of them/ which cam with hym from galile to Jerusalem which are his witnesses vnto the people.

And we declare vnto you/ howe that the promes made vnto the fathers/ god hath nowe fulfylled vnto vs the children/ in that he reysed vppe Jesus agayne/ evē as it is written ī the fyrste psalme: Thou arte my sonne/ this same daye begat I the. As concernynge that he so reysed hym vppe from deeth/ nowe no more to returne to corrupcion/ he sayd ō this wyse: The holy promyses made to David I will kepe faithfully. Wherfore he saith also ī another place: Thou shallt not syffre thy sanicte to se corrupciō. For David

after he had in his tyme fulfilled the will of god/ he slepte/ and was layd with hys fathers/ and sawe corrupcio. Butt he whom god reysed ageyne/ sawe no corrupcion.

Be hit knowne vnto you therfore ye men and brethrē/ that thorowe this man is preached vnto you the forgevenes of sinnes/ And by him are all that beleve iustified from all thyngs from the which ye coulde nott be iustified by the lawes off Moses. Beware therfore lest that fall on you/ which is spoken off in the prophetes: Beholde ye despisers/ and wonder/ and perisshe: for I do a worke in youre dayes/ which ye shall not beleve/ yf a man wolde declare it you.

When the Iewes wer gone oute of the Synagog/ the gentyls besought them that they wolde preache the worde of god to them betwene the sabboth dayes. When the congregacion was broken vppe/ many of the Iewes and vertuous proselytes folowed Paul and Barnabas/ which spake to them and exhorted them to continue in the grace off God. And the nexte sabboth daye came almoste the whole cite to gedder to heare the worde off God. When the Iewes sawe the people/ they were full off indignacion and spake against those thyngs which wer spoken off Paul/ They spake against it/ and dispraysed it/ raylinge on it. Then Paul and Barnabas were bolde/ and sayde: it was mete that the worde off God shulde first have bene preached to you/ Butt seinge ye putt it from you/ and thynke youre selfes unworthy off everlastynge lyfe/ loo/ we tourne to

the gentyls. For so hath the lorde cõmaunded vs: I have made the a lyght to the gẽtyls/ that thou be helth vnto the ende of the worlde.

The gentyls herde/ ād were glad ād glorified the worde of the lorde/ and beleved even as many as were ordened vnto eternall lyfe. And the worde off the lorde was puplisshed thorowe oute all the region. Butt the iewes moved the worshypfull and honorable wemen/ and the chefe men of the cite. And reysed persecucion agaynst Paul and Barnabas/ And expelled them oute off their costs. Butt they shuke of the duste of their fete agaynst them/ and cam vnto Iconium. And the disciples wer fylled with ioye and with the holy goost.

The.xiiij. Chapter.

It fortuned in Iconium that they wẽt both to gedder in to the Synagoge of the iewes/ and so spake/ that a gret multitude both off the iewes and also off the grekys beleved. Butt the vnbelevinge iewes/ steryd vppe and vnquyeted the myndes off the gentyls agaynste the brethren. Longe time a bode they their ād quit thẽselves boldly with the helpe of the lorde/ the which gave testimony vnto the worde off hys grace/ And causyd signes and wonders to be done by their hondes. The people off the cite were devided: and parte helde with the iewes/ and parte wyth the apostles.

Whē there was a saute made both of the gen-
tyls and also off the Iewes with their rulers/ to
put them to shame/ād to stone the/ they were wa-
re of it/ and fled vnto listra and derba/ cities off
Licaonia/ād vnto the region that lyeth rounde
aboute/ād there preached the gospell. And ther
re sate a certayne man at listra weake in his fe-
te/ beinge halt from his mothers woombe/ and
never walkyd. The same herde Paul preache/
which behelde hym and perceaved that he had
faith to be whole/ and sayd with a loude voyce:
stond vpperight on thy fete. And he stert vppe/
ād walked. whē the people sawe what Paul had
done/ they lifte vp their voyces/ sayinge i the spe-
ache of Lycaonia: Goddes are come downe to vs
in the lykenes off men. And they called Barna-
bas/ Jupiter/ And Paul Mercurius/ because
he was the preacher. The Jupiters preste/ wh-
ich dwelt before their cite/ brought oxen ād gar-
londs vnto the churche porche/ and wolde have
done sacrifise with the people.

Whē the apostles/ Barnabas ād Paul her-
de that/ they rent their clothes/ and ranne amon-
ge the people/ cryinge and sayinge: syrs/ why do
ye this? We are men lyke vnto you/ and preache
vnto you/ that ye shulde turne from these vani-
ties vnto the lyvynge god/ which made heve ād
erth and the see and all that i them is/ the which
in times past suffred all nacions to walke in their
owne wayes. Neverthelesse he left not hym sil-
fe with oute witnes/ in that he shewed his bene-
factes/ in gevynge vs rayne from heve ād fruts
full ceasons/ fyllinge oure hertes with fode and

gladnes. And with these sayings/ scase refrayned they the people/ thatt they had not done sacrifice vnto them.

Thether cam certayne iewes from Antioch and Iconiū/ and optayned the peoples consent and stoned Paul/ ād drew hym oute of the cite/ supposynge he had bene deed. As the disciples stode roundeaboute hym/ he arose vppe and cā into the cite. And the nexte daye departed with Barnabas to Derba. After they had preached to that cite/ ād taught many/ they returned agayne to Listra/ ād to Iconium and Antioche/ ād strengthed the disciples soules/ exhortinge them to continue i the faith/ affyrmige that we muste throwe moche aduersite entre into the kyngdom of god. And when they had ordened them seniours by eleccion in every cōgregacion/ after they had prayde ād fasted/ they comended them to god on whom they beleved.

And they went over all Pisidia and cam into pāphylia/ and when they had preached the worde of god in perga/ they descended into Attalia/ and thence departed by shippe to Antioche/ frō whēce they wer delyvered vnto the grace of god/ to the worke which they had fulfilled. When they wer come and had gadbered the congregacō to gedder/ they rehersed all that god had done by them/ and howe he had opened the dore of faith vnto the gentyle. And there they abode lōge tyme with the disciples.

The.xv. Chapter.

And there cā certayne frō iewry and taught

the brethren: excepte ye be circumcysed after the maner of Moses ye can not be saved. Then arose there dissencion and disputynge not a little vnto Paul and Barnabas agaynste them. And they determened that Paul and Barnabas and certayne other of them shulde ascende to Jerusalem vnto the apostles and seniours aboute this questiō. After they were brought on their waye by the congregacion / they passed over Phenices and Samaria / declarynge the conversacion off the gentyls / and they brought gret ioye vnto all the brethren. When they were come to Jerusalem they were receaved of the congregacion and of the apostles and seniours. And they declared what thynges God had done by them. Then arose there vppe certayne of the secte of the pharises / which dyd beleve sayinge thatt itt was nedfull to circumcise themād to inioyne them to kepe the lawe of Moses. The apostles and seniours cam to gedder to reason of this matter.

When there was moche disputynge / Peter rose vppe and sayd vnto them: Ye men and brethren / ye knowe howe that a goode while a goo / God chose amonge vs that the gentyls by my mouth shulde here the worde off the gospell and beleve. And God which knoweth the herte / bare them witnes / and gave vnto them the holy gost even as he dyd vnto vs / And he putt no difference bitwene them and vs / and with fayth purified their hertes. Nowe therfore why tempte ye God / thatt ye wolde putt a yoke on the disciples neckes which nether oure fathers nor we wer able to beare: Butt we beleve thatt thorowe the

grace of the Lorde Jesu Christ we shalbe saved as they doo. Then all the multitude was peased and gave audience to Barnabas and Paul which tolde what signes and wondres God had shewed amonge the gentyls by them.

As sone as they helde their peace/ James answered sayinge: Men and brethren herken vnto me/ Simeon tolde howe God at the beginninge dyd visit the gentyls/ and receaved of them people vnto his name. ād to this agreith the wordes of the prophetes/ as it is writtē: After this I will returne/ and will bylde agayne the tabernacle of David which is fallē doune/ and that which is fallē in dekey of it will I bilde a gayne ād I will set it vppe/ that the residue of mē myght seke after the Lorde/ and also the gētyls vppon whom my name is called on/ sayth the lorde/ which doth all these thynges: knowne vnto God are all hys werkes from the begīnynge of the woelde. Wherfore my sentēce is/ that we trouble not thē which of the gentyls are turned to God: but that we write vnto them that they abstayne them selves from fylthines of ymages/ frō fornicaciō/ from stragled/ and frō blonde. For Moses of olde tyme in every cite hath thē that preache hym/ and he is reede in the synagogs every saboth daye.

Thē pleased it the apostles and seniours with the whole cōgregacion to send chosyn mē of their owne cōpany to Antioche with Paul and Barnabas. They sent Judas called also Barsabas ād Silas which were chefe mē amōgthe brethrē ād gave thē letters I their hōd after this manet

The apostles/ seniours ād brethren send gre-

tynges vnto the brethren which are of the gentyls in Antioche Syria and cilicia/ For as moche as we have herde thatt certayne which departed from vs/ have troubled you with wordes/ and combred youre myndes sayinge: Ye must be circumcised/ and kepe the lawe/ to whom we gave no soche commaundment. It semed therfore to vs a goode thynge/ when we were come to gedder with won accorde/ to sende chosyn men vnto you/ with oure beloved Barnabas and Paul/ men that have ieoperded theyr lives/ for the name of oure lorde Jesus Christ. We have sent therfore Judas and Sylas/ which shall also tell you the same thynges by mouth. For hit semed goode to the holy goost and to vs/ to putt no grevous thynge to you more then these necessary thynges/ that is to saye that ye abstayne from thynges offered vnto the ymages/ from bloud/ from strangled/ and fornicacion. From which if ye kepe youre selves/ ye shall do well. Goo fare ye well.

When they were departed/ they cam to Antioche and gadered the multitude to gedder and delivered the epistle. Whe they had redde it they rejoysed off that consolacion. Judas and Sylas beinge prophetes/ exhorted the people with moche preachynge/ and strengthed them. After they had dwelled there a certayne space/ they were lett goo in peace off the brethren vnto the apostles. Notwithstondynge it pleased Sylas to abyde there still. Paul and Barnabas continued in Antioche teachynge/ and preachynge the worde of the lorde with other many.

Butt after a certayne space Paul sayde vnto Barnabas: Lett vs goo agayne and visite oure brethren in every cite/ where we have shewed the worde of the lorde/ and se howe they do. Barnabas gave counsell/ to take with them Jhon called also Marke: But Paul thought it not mete to take hi vnto theyr company whiche departed from them at Pamphylia/ and went not with them to the worke. Soo sharp was the dissencion betwene them/ thatt they departed asunder won from the other. And Barnabas toke Marke and sayled vnto Cypers. Paul chose Sylas and departed delivered off the brethren vnto the grace of God. And he went thorowe all Syria ād Cilicia/ stablisshynge the congregacions.

The xvj. Chapter.

Then came he to Derba and to Listra/ And beholde a certayne dyscyple was there named Thimotheus a womans sonne whych was a iewe and beleved/ but his father was a greke of whom reported well the brethrē of Listra ād Iconium. Paul wolde thatt he shulde goo forth with hym/ and toke and circumcised hym because of the iewes which were in those quarters/ for they knewe all thatt his father was a greke. As they went thorow the cites/ they delivered them the decrees for to kepe/ ordeyned off the apostles and seniours which were at Jerusalem. So were the congregacions stablisshed in the faith/ ād encreased in noumbre dayly.

When they had goone thorowe out Phrigia/

and the region of Galacia / and were forbidden
off the holy goost to preach in Asia / they cam to
Misia / and sought to goo into Bethinia / ād the
spirite suffered thē not. Whē they had gone over
Misia / they cā doune to Troada and a vision ap-
pered to Paul i the nyght. There stode a man off
Macedonia and prayed hym sayinge: Come into
Macedonia and helpe vs. After he had sene the
visiō immediatly we prepared to goo into Mace-
donia certified that the lorde had called vs foeto
preache the gospell vnto them. Thē losed we for-
th from Troada / ād with a straight course cam
we to Samothracia / the nexte daye to Neapol-
im / and frō thēce to Philippos / which is the chefe
festite ī the partes of Macedonia and a free cite.
We were in that cite abidinge a certayne da-
pes / and on the saboth dayes we went out of the
cite besydes a river where men were wont to pr-
aye / and we sate doune and spake vnto the wo-
men which thither resorted. And a certayne wo-
man named Lidia / a seller off purple / of the cite
off Thiatira which worshypped God / gave vs
audience / whose hert god openned that she attē-
ded vnto tho thynges which Paul spake. When
she was baptised / and her housholde / she beso-
ght vs sayinge: Yf ye thynke thatt I beleve on
the lorde come into my house / and abide there
And she constrayned vs.

Hit fortuned as we went to prayer / a certa
yn dam sell possessed with a spirite that proph
syed met vs / which brought her master and m
stres moche vauntage with prophesyinge. T
same folowed Paul and vs sayinge: These m

are the servaunts of the most hye god / which shewe vnto vs the waye of helth. And this did she many deyes. Butt Paul nott content turned about and sayd to the spirite: I cõmaunde the in the name off Jesu Christ that thou come out off her. and he cam out the same houre.

When her master and mastres sawe that the hope of their gaynes was gone / they caught Paul and Silas / and brought them into the market place vnto the rulers / and delivered them to the officers sayinge: These men trouble oure cite / which are Iewes and shewe newe decrees / which are nott laufull for vs to receave / nether to observe seinge we are romains. And the people ranne on them / ād the officers rent their clothes / ād commaunded them to be beaten with roddes / and when they had de beaten them sore / they cast them into preson commaundynge the iayler to kepe them surely. Which when he had receaved suche commaundment thaust them into the inner preson / and made their fete fast in the stockes.

At mydnyght Paul and Silas prayed / and lauded god. and the presoners herde them. Sodenly there was a greate erth quake / soo that the foundacio of the preson was shaken / and by ād by all the dores opened / and every mannes bondes were lowsed. When de keper off the preson wakede out off hys slepe / and sawe the preson dores open / he drue outt his swearde and wolde have killed hym silfe suppossynge the presoners had bene fledde. Paul cryed with a lowde voyce sayinge: Do thy silfe no harme for we are

all heare.

He called for a light and sprange in/ and cam trembluge/ ād fell doune before Paule ād Silas/ and brought them out and sayde/ Syrs what must I do to be saved? And they sayde: beleve on the lorde Jesus/ and thou shalt be saved and thy housholde. And they preached vnto hym the worde of the lorde/ ād to all that were in his housse. And he toke them the same houre off the nyght and wasshed their wondes/ and was baptised with all that belonged vnto hym straight waye. When he had brought them into his housse/ he sett meate before them/ and ioyed that he with all his housshold beleved on God.

And whe it was daye the officers sent the ministers sayinge: Lett those men goo. The keper off the prison tolde this sayinge to Paul: the officers have sent worde to lose you. Now therfore gett you hence ād goo in peace. The sayde Paul vnto them: They have beaten vs openly vncondempned/ for all that we are Romans/ and have cast vs into prison: and nowe wolde they sende vs awaye preuely? Naye nott so/ butt lett them come them selves and fett vs out. The ministers tolde these wordes vnto the officers and they feared when they herde that they were Romans/ and cam and besought them ād brought them out/ and desired them to departe out of the cite. They went out of the prison and entred into the housse of Lidia/ and when they had sene the brethren/ they comforted them and departed.

The. xvij. Chapter.

AS they made their iorney thorowe Amphipolis / and Apolonia / they cam to Thessalonica where was a synagoge off the iewes. Paul as his maner was went in vnto them. and three sabboth dayes declared of the scripture vnto them / openynge and alegynge that Christ must nedes have suffered ād ryssen agayne from deeth. And thatt this Jesus was Christ / whom (sayde he) J preache to you. And some off them beleved and cam and companyed with Paul ād Silas. Also off the honourable grekes a greate multitude / and of the chefe wemen / not a feawe.

The iewes which beleved not havynge indignacion toke vnto them evyll men wich were vagabondes / and gadered a company / and sett all the cite on a roore / and made a saute vnto the house off Jason / and sought to bryng them out to the people / and when they founde them not / they drue Jason and certayne brethren vnto the heedes of the cite cryinge: These that trouble the worlde are come hidder also / which Jason hath receaved prevely. and these all do contrary to the ordinacions off Cesar / affirmynge another kynge / wō Jesus. And they troubled the people and the officers of the cite when they herde these thynges. And when they were sufficiently answered of Jason ād of the other they lett them goo.

The brethren immediatly sent awaye Paul / and Silas by nyght vnto Berrea. When they were come thither they entred into the synagoge off the iewes. These were the noblest amonge them off Thessalonia / which receaved the worde with all diligence of mynde / and searched the

ſcriptures dayly whether thoſe thynges were ſo
yen ſo. And many of them beleved / and of wor
ſhipfull wemen which were greke / and off men
nott a fewe. When the Iewes off theſſalonica
had knowledge that the worde off god was pre
ached off Paul att berrea / they cam thither and
moved the people / and then by and by the bre
thren ſent awaye Paul to goo vnto the ſee: butt
Silas and Timotheus abode there ſtill. They
that gyded Paul brought hym vnto Athens / &
receaved a cõmaundment vnto Silas and Ti
motheus forto come to hym a ſonce. And cam
their waye.

Whill Paul wayted for them at Athens / hys
ſpirete was moved in hym to ſe the cite geven to
woorſhippinge of ymages. Then he diſputed in
the Sinagoge with the Iewes / and with the de
vout perſones / And in the market dayly with
them that cam vnto hym. Certayne philoſophers
of the Epicures / & of the ſtoycke diſputed wyt
th hym. And ſome there were which ſayde: what
wyll thys babbler ſaye. Other ſayd: he ſemeth
to be a tydynges bringer off newe devyls / bec
auſe he preached vnto them Jeſus / and there
ſurreccion / & they toke hym / and brought hym
into Marce ſtrete ſayinge: maye we nott knowe
what ys thys newe doctrine wher off thou ſpea
keſt. For thou bringeſt ſtraunge tydynges to ou
re eares. We wolde knowe therfore what theſe
thynges meane. For all the Athenians an ſtra
ungers whych were there gave them ſelves to
nothyng ele / but other to tell or to heare newe
tydynges.

Paul stode in the myddes of Marce strete and sayde/ ye men of Athens/ I perceave that in all thynge ye are somwhat superstitious. For as I passed by and behelde the maner howe ye worship youre goddes/ I founde an aultre wher in was wrytten: vnto the vnknowen god. Whom ye then ignorantly worship/ hym shewe I vnto you. God that made the worlde/ and all that are in it/ seynge that he is lorde off heven and erth/ he dwelleth nott in temples made with hondes nether is worshipped with mennes hondes/ as though he nede of eny thynge. For as moche as he geveth to all men lyfe and breth every where/ and hath made off one bloud all nacions off men/ for to dwell on all the face of the erthe. And hath assigned tymes apoynted before/ And the endes of their inhabitacion/ that they shulde seke god/ yf they myght fele and fynde hym/ though he be nott farre from every one off vs. For in hym we lyve/ move/ and have oure beynge/ as certayne of youre awne poetes sayde. For we are also his generacion. For as moche then as we are the generacion off God/ we ought nott to thynke that the godhed is lyke vnto golde/ silver/ or stone/ graven by crafte and ymaginacio of man.

And the tyme of this ignorance god regarded nott: but nowe he biddeth all men every where repent/ be cause he hath apoynted a daye/ in the which he woll iudge the worlde accordyng to righteweslnes/ by that man/ whom he hath apoynted/ and hath geven faith to all men/ after that he had rayled hym from deeth.

When they herde off the reſurreccion from deth/ ſome mocked/ and other ſayde: we will here are the agayne of this matter. So Paul departed from amonge the. Certayne men clave vnto Paul and beleved/ amonge the which was Dionyſius a ſenatour/ and a woma named Damaris/ and other with them.

The. xviij. Chapter.

After that/ Paul departed from Athens/ he came to Corinthum/ and founde a certayne iewe named Aquila/ borne in Ponthus/ lately come from Italy with his wyfe Priſcilla (becauſe that the Emperour Claudius had cõmaunded all iewes to departe frõ Rome) he went vnto them. And be cauſe he was of the ſame craft he abode with them and wrought (their craft was to make tentes) and he preached in the ſinagoge every ſabothdaye/ And exhorted the iewes and the gentyls.

Whe Silas and Timotheus were come from macedonia Paul was payned i the ſpirite/ and teſtified to the iewes that Jeſus was Chriſt. wher they ſayde contrary and blaſphemed/ he ſhoke his rayment and ſayde vnto them: youre bloud apon youre awne heedes. for hence forth I goo vnto the gẽtyls/ and departed frõ thens/ and entred in to a certayne manes houſſe named Juſtus which worſhipped god. whoſe houſſe ioyned harde to the ſinagoge. Won Criſpus a ruler of the Sinagoge beleved on the lorde with all hys houſholde. And many of the Corinthians gave

audience and beleved/and were baptiſed.

Then ſpake the lorde to Paule in the nyght by a viſion: be nott afrayde/ but ſpeake/ and holde not thy peace: for I am with the/ and noo man ſhall invade the that ſhall hurte the. For I have moche people in this cite. And he reſted there a yeare and ſixe monethes/ and taught them the worde of God.

Whē Gallio was ruelar of the countre of Acaia. The iewes made inſurreccion with one accorde agaynſt Paul/ and brought him to the iudges ſeate ſaying: This man teacheth to worſhip god contrary to the lawe. As Paul was about to open his mougth Gallio ſayde vnto the iewes: yf itt were a matter off wronge/ or an evyll dede (o ye iewes) reaſon wolde that I ſhulde bear you: but yf it be a queſtion off wordes/ or off names/ or of youre lawe/ lokeye to it youre ſelves. For I wilbe noo iudge in ſoche maters/ and he drave them from his ſeate. Thē tokeall the grekes Soſtenes a ruelar of the ſinagoge and ſmote hī before the iudges ſeate. And Gallio cared for none of thothyngs.

Paul after thys/ tarled there yet a goode whyle/ and then toke his leave of the bretheren/ and ſayled thence into Ciria/ Priſcilla and Aquila accompanyinge hym after thatt he had ſchoane his heed in Cenchrea. For he had a vowe. And he cam to Epheſus and lefte them there: but he himſilfe entred into the ſinagoge/ and reaſoned with the iewes. When they deſyred hym to tary longer tyme with them/ he conſented nott/ butt bad them feare wele ſayinge: I muſt nedes att

this feast that cōmeth be in Jerusalē: but I will returne agayne vnto you yff God will. And departed frō Ephesus and cam vnto Cesarea: ād ascended and saluted the congregacion/ and departed vnto Antioche/ and when he had taried there a whyle/ he departed/ and went over all the countre off Galacia and Phrigia by order/ strengthynge all the disciples:

A certayne iewe named Apollos/ borne at Alexandria cam to Ephesus. An elequent man/ and myghty in the scriptures. The same was informed in the waye off the lorde/ and he spake fervently in the sprete/ and taught diligently the thyngs off the lorde/ and knewe but the baptim of Jhon only. And began to speake boldely in the Sinagoge. When Priscilla and Aquila had herde hym: they toke hym vnto them/ And expouned vnto hym the waye off God more perfectly.

When he was disposed to goo into Acaia/ the brethrē exhorted hym therto/ ādwrote vnto the disciples that they shulde receave hym. After he was come thither he holpe them moche/ which had beleved thorowe grace. And myghtely he overcam the iewes openly shewīge by the scriptures that Jesus was Christ.

The. xix. Chapter.

IT fortuned/ whill apollos was at Corinthum/ that Paul passed over the vpper costes/ and cam to Ephesus/ and founde certayne disciples and sayd vnto them: have ye receaved the holy gost after ye beleved? And they sayde

vnto hi: Nay / nether have we herde yf there be eny holy goost or noo. And he sayd vnto the: whet with were ye the baptised? And they sayd: with Jhons baptim. Then sayde Paul: Jhon verely baptised with the baptim off repentaunce / sayinge vnto the people that they shulde beleve on hym / which shulde come after hym. That is on Christ Jesus. When they herde that / they were baptised in the name of the lorde Jesu / and whe Paul layde his hondes apon them / the holy goost cam on them. And they spake with tongs and prophesied. All the men were aboute xij.

And he went into the sinagoge / and behaved hym silfe boldely for the space of thre monethes / disputynge / and geveynge them exhortacions of the kyngdom off God. When divers were hard herted / and beleved nott / but spake evyll off the waye off the lorde before the multitude: he departed from them / And severed the disciples awaye / And taught daylye in the scole off won called Tiránus. And this continued by the space of two yeares: So that all they which dwelt in Asia herde the worde off the lorde Jesu / bothe Jewes and grekes. And god wrought not smale myracles by the hondes of Paul. So that frō his body were brought vnto the sicke / napkyns or partlett / and the diseases and evyll spretes departed from them.

Certayne of the vagabōde Jewes exorcistes / toke apō them to call over them which had evyll spretes the name of the lorde Jesus sayinge: We adiure you by Jesu whom Paul preacheth. There were seven sonnes off one Sceva a ruelar off

the ſinagoge which did ſoo: and the evyll ſpirit answered and ſayde: Jesus I knowe/ and Paul I knowe: but who are ye? And the man in whō the wicked devyll was/ ranne on thē/ and overcam them/ and prevayled agaynſt thē/ ſo that they fledde out of the houſſe naked and wounded. This was knowen to all the iewes and gruekes also/ which dwelt att Ephesus/ and feare cam on them all. And they magnifyed the name of the lorde Jesus.

And many that beleved cam/ āde confeſſed and shewed their workes. Many of them which vſed curious craftes/ brought their bokes and burned thē before all men/ and they counted the price of them and founde it fifty thousande silverlynges. So myghtely grewe the wordeof god/ and prevayled. After theſe thinges were ended Paul purposed i the ſpirite/ to paſſe over Macedonia and Acaia/ and to goo to Jeruſalē ſaying: After I have bene there I muſt also ſe Rome. So ſent he into Macedonia two of them that ministred vnto hym: Timotheus and Erastus: but he hym ſilf remayned in Aſia. For a ſeaſon.

The ſame tyme there aroſe no litell a doo about that waye. For a certayne man named Demetrius/ a goldſmyth/ which made ſilver ſchrynes for Diana/ was not a litell beneficiall vnto the craftes men: which he called togeder with the worke men of lyke occupacion/ and ſayd: Syrs ye know that by this craft we have our wage. Moreover yese and heare that not alone at Epheſus but almoſt thorowe out all Aſia/ this Paul entyſeth/ and turned away moche people

sayingr that they be not goddes which are made with hōdes: so that not only this oure crafte cōmeth ito parell to be sett at nought: but that also the temple of greate Diana shulde be despysed. And her maieste shulde be destroyed / which all Asia / and the worlde worshippeth.

Whē they herde these sayinges / they were full of wrathe / and cryed out saying: Greate is Diana of the Ephesians. And all the cite was on a roore / and they russhed into the cōmen hall with one assent / ād caught Gayus / and Aristarcus / men of Macedonia / Pauls companions. Whē Paul wolde have entred in vnto the people / the disciples suffered hym not. Certayne also off the chefe of Asia which were his frendes / sent vnto hym / desyrynge hī that he wolde not preace ito the cōmē hall. Some cryed won thīge / and some another ād the congregaciō was all out of quyete / ād the moare parte knewe not wherefore they were come to gedder.

Some of the company drue forth Alexander (the iewes thrustynge hī forwardes) Alexāder beckened with his honde / and wolde have gevē the people an answere. When they knewe that he was a iewe / there arose a shute almost for the space of two houres off all men cryinge / greate is Diana of the Ephesians.

When the toune clarcke had ceased the people he sayd: ye men of Ephesus: what man is it that knoweth nott howe that the cite of the Ephesiās is a worshipper of the grett goddes Diana / and off the ymage which cam from heven. Seynge then that no man sayth here agaynst / ye ought

to be content / and to do nothynge rashly / For ye have brought hidder these men / which are nether robbers off churches / nor yett despisers of youre goddes. Wherfore if Demetrius ād the crafites men which are with hym / have eny sayinge to eny man / the lawes open / and there are rulers / lett them accuse won another. Yf ye go about eny other thynge / itt maye be determined in a lawfull congregacion. For we are in ieoperdy to be accused off this dayes busines. For as moche as there is noo cause wherby we maye geve a rekenynge off this concurse off people. And when he had thus spoken he let the congregacion departe.

The .xx. Chapter.

After the rage was ceased / Paul called the disciples vnto hym / and tooke his leave off them / and departed for to goo into Macedonia. And whē he had gone over those parties / ād geven them large exhortacions / he cam into Grece And there abode .iij. monethes. When the Iewes layde wayte for hym as he was about to sayle into Syria / he purposed to returne thorowe Macedonia. There accompanied hym into Asia Sopater of Beroen: And of Thessalonia Aristarcus and Secundus / and Gaius of Derba / and Timotheus: Out of Asia Tichicus / ād Trophimos. These went before / ād taried vs at Troas We sayled awaye from Philippos after the easter holidayes / and cam vnto them to Troas in five dayes / and there abode seven dayes.

On a saboth daye the disciples cam to gedder

ſorto breake breed / and Paul preached vnto them (redy to departe on the morowe) and contynued his preachynge vnto mydnyght. There were many lightes in the chamber where we were gaddered to gedder / and there ſate in a wyndowe a certayne yonge man named Eutichos / fallen into a depe ſlepe. And as Paul declared he was moare overcome with ſlepe / and fell doune from the thyrde lofte / and was taken vp deed. Paul wentt doune and fell on hym / and embraſed hym / and ſayde: Make nothynge a do. For his lyfe is in hym. When he was come vp agayne / he brake breed / and taſted / and commened a longe whyle even till the morynge / ād ſoo departed. They brought the yonge man a live / and were nott alitell conforted.

Then toke we ſhippynge / and departed vnto Aſſon / there to receave Paul. For ſoo had he appoynted / and wolde hym ſilfe goo be londe. Whē he was come to vs vnto Aſſō / we toke hym in / and cam to Mitilenes. and ſayled thence / and cam the nexte day over agaynſt Chios. And the daye folowynge we aryved at Samos / and taryed at Trogillō. The nexte daye we cam to Miletō. For Paul had determined to leave Epheſus as they ſayled / becauſe he wolde not ſpende the tyme in Aſia. For he haſted to be (yff itt were poſſible) at Jeruſalē in the feaſte off pentecoſte.

From Miletō he ſent to Epheſus / and called the ſenioures off the congregacion. When they were cōe to hym / he ſayde vnto them: Ye knowe frō the fyrſt daye that I cām vn to Aſia / after what maner I have bene with you at all ſeaſons /

servynge God with all humblenes off mynde/ and with many teares/ and tentacions/ whiche happened vnto me by the layings awayte off the iewes/ and howe I kept backe nothynge thatt myght be for youre proffet: but that I have shewed you/ and taught you openly and at home in youre houses/ witnessynge bothe to the iewes/ and also to the grekes/ the repentaunce toward god/ and faith towarde oure lorde Jesu.

And nowe beholde I goo bounde in the speete vnto Jerusalem/ and knowe not what shall come off me there/ butt that the holy gost witnesseth in every cite sayinge: that bondes and trouble abyde me: but none of tho thinges move me. Nether is my lyfe dere vnto my silfe/ that I myght fulfill my course with ioye/ and the ministracion which I have receaved of the lorde Jesu to testify the gospell of the grace of god.

And nowe beholde/ I am sure that hēceforth ye all (thorow whom I have gone preachynge the kyngdom of god) shall se my face noo moore. Wherfore I take you to recorde this same daye/ that I am pure from the bloud of all men. For I have kepte nothynge backe: butt have shewed you all the counsell off god. Take hede therfore vnto youre selves/ and to all the flocke/ wher of the holy gost hath made you overseers/ to rule the congregaciō of god/ which he hath purthased with his bloud. For I am sure off this/ that after my departynge shall greveous wolves entre in amonge you/ which will nott spare the flocke. And off youre awne selves shall men aryse speakynge perverse thynges/ to drawe disciples

after them. Therfore awake and remember/ that by the space off iij. yeares I ceased not to warne every one of you/ both nyght and daye with teares.

And nowe dere brethren I commende you to god and to the worde of his grace/ which is able to bylde further/ and to geve you an inheritaunce amonge all them which are sanctified. I have desyred no mans silver/ golde/ or vesture/ Ye knowe wele that these hondes have ministred vnto my necessities/ and to them that were with me. I have shewed you all thynge/ howe that so laboringe ye ought to receave the weake/ and to remember the wordes off the lorde Jesu/ howe that he sayde: It is more blessed to geve/ then to receave.

When he had thus spoken/ he kneled doune/ and prayed with them all. And they wept all aboundantly/ And fell on Pauls necke/ and kissed hym sorowynge/ most of all/ for the wordes/ which he spake/ that they shulde se his face noo moore/ And they accompanied hym vnto the shippe.

The xxj. Chapter.

AND it chaunced that as sone as we had lauched forth/ and were departed from them/ we cam with a straught course vnto Choon/ and the daye folowynge vnto the Rhodes/ and from thence vnto Patara. And we founde a shippe reddy to sayle vnto Phenices. And went a boorde and sett forthe. Then apered vnto vs Ciprus/ and we lefte it on the lefte honde/ and sayled vnto

Syria. and cam vnto Tire. For there the shippe vnladed her burthen. And when we had founde brethren / we taried there. vij. dayes. and they tolde Paul thorowe the spirite / that he shuld not goo vppe to Jerusalem. And when the dayes were ended we departed / and went oure wayes and they all brought vs on oure waye / with their wyves and children till we were come out off the cite. and we kneled doune by the shore and prayde. and when we had taken oure leave one off another / we toke shippe / and they returned home agayne.

When we had full ended the course from Tire / we aryved at Ptholomaida / and saluted the brethren / and abode with them one daye. The nexte daye / we that were off Paulus company cam vnto Cesarea. and we entred into the house of Philip the evangelist which was one of the seven / and abode with hym. The same man had fower doughters virgens / which did prophesy. And as we taried there a good many dayes / there came a certayne prophete from iewry / named Agabus. When he was come vnto vs / he toke Pauls gerdell / and bounde his hondes and fete and sayde: Thus sayth the holy goost: Soo shall the iewes at Jerusalem / bynde the man that owneth this gyrdell / and shall deliver hym into the hondes of the gentyls.

Whē we herde this / both we and other of the same place / besought hym / that he wolde nott goo vppe to Jerusalem. Then Paul answered / and sayd: What do ye weppynge / and breakyng myne hert: I am redy not to be bound only / but

also to dye at Jerusalem for the name off the lorde Jesu. Whē we could nott turne his mynde we ceased sayinge: The will off the lorde be fulfilled. After those dayes we made oure selfes redy / and went vp to Jerusalem. There went with vs also certayne off the disciples off Cesarea / and brought with them won Mnason off Ciprus / an olde disciple / with whom we shulde lodge. And when we were come to Jerusalem / the brethren receaved vs gladly. On the morowe Paul went in with vs vnto James. And all the seniours cam to gedder. And when he had saluted them / he tolde by order what thynge God had wrought amonge the gentyls by hys ministracion. when they herde itt / they glorysied the lorde / and sayde vnto hym: Thou seist brother / howe many thousande Jewes there are which beleve / and they are all zelous over the lawe. and they are informed off the that thou teachest all the Jewes which are amonge the gentyls to forsake Moses / and sayst that they ought not to circumcise their children / nether to live after the customes. What is itt therfore? The multitude must nedes come to gedder. For they shall here are that thou arte come. Do therfore this that we saye to the.

We have. iiij. men / which have a vowe ō them Them take and purifye thy silfe with them. and do cost ō them / that they maye shave their heedes. And all shall knowe that tho thynges which they have herde off the are no thynge: but thatt thou thy silfe also walkest and kepest the lawe. As touchinge the gentyls whyche beleve we have

written and concluded / that they observe no so-
chethynges: but that they kepe them selves from
thiges offred to ydoles / from bloud / from strā-
gled / and from fornicacion. Then the nexte daye
Paul toke the men ād purified hym silfe with th-
em / and entred in to the temple / declarynge the
fulfillynge off the dayes of purificacion / vntyll
that an oblacion shulde be offered for every one
off them.

And as the seven dayes shulde have bene en-
ded / the iewes which were of Asia when they sa-
we hym in the temple / they moved all the people
and layde hondes on hym cryinge: Men of Isra-
hell helpe / This is the mā that teacheth all men
every where agaynst the people / and the lawe /
and this place. Morover also he hath brought
grekes into the temple / and hath polluted this
holy place. For they sawe won Trophimus an
Ephesian with hym in the cite. Hym they sup-
posed Paul had brought into the tēple. And all
the cite was moved / and the people swarmed to-
gedder. And they toke Paul / ād drue hym out of
the tēple / ād forth with the dores were shut to.

As they went about to kyll hym / tygynges cā
vnto the hye captayne off the soudiers / thatt all
Jerusalem was moved. which immediatly toke
soudiers and vndercaptaynes / and rann doune
vnto them. When they sawe the vpper captayne
and the soudiers / They lefte smytynge off Paul.
Then the captayne cam neare and toke hym / ād
commaunded hym to be bounde with two chay-
nes / and demaunded whatt he was / and whatt
he had done. Won cryed this / another that / as

mõge the people. And when he coulde nott knowe the certayne / for the rage: he commaunded hym to be caried into the caſtle. When he cam vnto a grece / hit fortuned that he was borne off the ſoudiers for the violence off the people. The multitude off the people folowed after cryinge: away with hym.

And as Paul ſhulde have bene caryed into the caſtle. he ſayde vnto the hye captayne: May I ſpeake vnto the? Which ſayde: Canſt thou ſpeake greke? Arte not thou that Egipcian whych before theſe dayes made an vproure / and ledde out into the wilderues about iiij. thouſande men that were martherers? Paul ſayde: I am a man which am a iewe of Tharſus a cite in Cicill / a citeſyn off noo vyle cyte / I beſethe the ſoffre me to ſpeake vnto the people. When he had geven him licence / Paul ſtode on the ſteppes / and beckned with his honde vnto the people / and there was made a greate ſilence. And he ſpake vnto them in Ebrue ſayinge:

The. xxj. Chapter.

Ye men / brethren / and fathers / heare myne anſwere which I make vnto you. When they herde that he ſpake Ebrue vnto them / they kept the more ſilence. And he ſayde: I am verely a man which am a iewe / borne in Tharſus / a cite in Cicill / neverthelesſe yet brought vppe in this cite / at the fete off Gamaliel / and informed diligẽtly in the lawe off the fathers / and was fervent mynded to God warde / as ye all are this ſame daye / and I perſecuted this waye vnto the deeth

byndynge/ ād delyveryngeinto preson bothe mē
andwemē/ as thechese prest doth beare me wit-
nes/ and all the seniours: of whom also I recea-
ved letters vnto the brethren/ and went to Da-
mascō to bryngethem which were there bounde
vnto Jerusalem forto be pumysshed.

And it fortuned that as I made my iorney/ ād
was come nye vnto Damascō/ aboute none/ so-
denly there shone from heven a greate lyght ro-
unde aboute me/ and I fell vnto the erth/ ād he-
rde a voice sayinge vnto me: Saul/ Saul/ why
persecutest thou me? And I answered: what ar-
te thou lorde? ād he sayde vnto me? I am Jesus
of Nazareth/ whom thou persecutest. And they
that were with me sawe verely a lyght and were
a frayde: but they herde nott the voyce of hī that
spake with me. And I sayd: what shall I do lor-
de? And the lorde sayde vnto me: Aryse and goo
into Damascon and there it shal be tolde the off
all thingf which are apoynted for the to do. And
whē I sawe no thynge for the brightnes of that
light/ I was ledde by the honde off them thatt
were with me/ and cam into Damascon.

Won Ananias a perfecte man/ ād as perta-
ynynge to the lawe havynge goode reporte of all
the iewes which there dwelt/ cam vnto me/ and
stode and sayd vnto me: Brother Saul receave
thy sight. And that same houre I receaved my
sight and sawe hym. And he sayde vnto me/ the
god off oure fathers hath ordeyned the before/
that thou shuldest knowe his will/ and shuldest
se that which is rightfull/ ād shuldest heare the
voyce off hys mought: for thou shalt be his wit-

ties vnto al men off tho thyngs which thou haſt
ſene and herde. And nowe: why tarieſt thou? Aryſe and be baptiſed / and waſſhe awaye thy ſynnes / in callynge on the name of the lorde.

And it fortuned / whē I was come agayne to Jeruſalem and prayde in the temple / that I was in a traunce / and ſawe hym ſayinge vnto me: Make haſte / and gett the quicly out of Jeruſalem: For they wil nott receave the witnes that thou beareſt of me. And I ſayde: lorde they knowe that I preſoned / and bett i every ſinagoge the that beleved o the. and whē the bloud of thy witnes Steven was ſhed / I alſo ſtode by / and conſented vnto his deeth. and kept the rayment off them that ſlewe hym. And he ſayde vnto me: departe for I will ſende the a farre hence vnto the gentyls.

They gave him audience vntotthis worde / and lifte vppe their voyces and ſaide: away with ſoche a felowe from the erth. yt is pitie that he ſhulde live. And they cryed and caſt of their clothes / and threwe duſt into the ayer. The captayne bade hym to be brought into the caſtle / and commaunded hi to be ſcourged / and to be examined / that he myght knowe wherfore they cryed on hī. And as they bounde hym with thongs / Paul ſayde vnto an vnder captayne: Is it laufull for you to ſcourge a Romain vncondempned? Whē the vnder captayne herde that / he went to the vppet captayne / and tolde hym ſayinge: What entendeſt thou to do? This man is a Romain.

The vppet captayne cam to hym / and ſayde: Tell me / arte thou a Romain? he ſayde: Yee

And the captayne answered: With moche money obtayned I this fredom. And Paul sayde: I was fre borne. Then strayght wayde departed from hym they wich shulde have examined hym And the captayne also was a frayde / after he knewe that he was a Romain / be cause he had bounde hym.

On the morowe he lowsed hym from hys bondes desyringe to knowe the certaynte for what cause he was accused of the iewes / and commaunded the hye prestes and all the counsell to come togedder / and brought Paul / and setthym before them.

The. xxiij. Chapter.

PAul behelde the counsell and sayde: Men and brethrē / I have lived in all goode cōscience before god vntill this daye. The hye preest Ananias cōmaunded them that stode by / to smyte hym on the mought. Thē sayde Paul to hym God shall smyte the thou paynted wall. Sittest thou and iudgest me after the lawe: and cōmaundest me to be smitten contrary to the lawe? And they that stode by sayde: Revylest thou Goddes hye prēste? Thē sayd Paul: I wist not brethren / that he was the hye prēste. For it is writtē thou shalt not speake evyll to the ruelar of thy people.

When Paul percaved that the one parte were Saduces / and the other Pharises: He cryed oute in the counsell: Men and brethren I am a pharisaye / the sonne off a pharisaye. Of hope / and of resurrecciō from deeth I am iudged. And when he had soo sayde / there arose a debate bit-

wene the phariſayes ād the ſaduces/ ād the mul
titude was devided. For the ſaduces ſaye that
there is no reſurrecciō/ nether angell/ nor ſprete
But the phariſeies graūt bothe. And there aroſe a grett crye/ād the ſcribes which wer of the pha-
riſais parte ſtrove ſaynge: We fynde none evyll in this mā. Though a ſprete/or an angell hath
apered to hym/ lett vs not ſtryve a gaynſt God.

And when there aroſe greate debate/ the cap-
tayne fearynge leſt Paul ſhuld have bene pluck-
te a ſondar off them/ cōmaunded the ſoudiers to
goo doune/ and to take hym from amōge them/
and to bryng hym into the caſtle. The nyght fo-
lowyng god ſtode by hym and ſayd: Be of goode
chear Paul: For as thou haſt teſtifyed off me in
Jeruſalē/ ſoo muſt thou bear witnes at Rome.

Whē daye was come/ certayn of the Iewes ga-
dered them ſelves to gedder/ and made a vowe
ſaīge: that they wolde nether eate nor drynke till
they had killed Paul. They wer above. xl. wh-
ch had made this conſpiracīō. And they cā to the
chefe preſtes and ſenioures/ and ſayde: we have
bounde oure ſelves with a vowe/ that we will ea-
te nothynge vntill we have ſlayne Paul. Nowe
therfore geve knowlege to the vpper captayne/
ād to the counſell that he bryng hym forth vnto
vs to morow/ as though we wolde knowe ſome
thīge more perfectly of hym. But we (or ever he
come neare) are redy i the mean ſeaſon to kill hī.

When Pauls ſiſters ſonne herde of their lay-
inge awayte/ he went and entred into the caſtle/
and told Paul. And Paul called one off the vn-
der captaynes vnto hī/ and ſayde: Bryng this

youngemā vnto the captayne. for he hath a certayne thynge to shewe hym. And he toke hī/ and ledde him vnto the hye captayne/ād sayde: Paul the prisoner called me vnto hym and prayed me to bringe this yongemā vnto the/ which hath a certayne matter to shewe the.

The hye captayne tooke hym by the hond/ and wēt a parte with hym out of the waye/ and axed hym: what hast thou to saye vnto me? And he said: the Iewes are determined to desyre the that thou woldest bringe forth Paul to morowe into the counsell/ as though they wolde enquyre somwhat of him more parfectly. But folowe not their mindes: for there laye awayte for hym off thē/ moo then xl. men/ which have bounde them selves with a vowe/ that they will neither eate nor drynke till they have killed hym. And nowe are they redy/ and loke for thy promes.

The vpper captayne lett the yōge man departe and charged: See thou tell no man that thou hast tolde me this. And he called vnto hym two vnder captaynes/ sayinge: Make redy two hondred soudiers to goo to Cesarea/ and horsmē threscore and ten. And speare men two hondred/ at the thyrde houre off the nyght/ And delyuer them beastes that they maye putt Paul on/ and bringe hym safe vnto Felix the hye debite/ and wrote a letter in this maner.

Claudius Lisias vnto the most mighty ruler Felix sendeth gretyngs. This man was taken of the Iewes/ and shulde have bene killed of them: Thē cā I with soudiers/ād rescued hi/ and perceaved that he was a Romayne. And when I

wolde haue knowen the cause wherfore they accused hym/ I brought hym forth into their counsell. There perceaued I that he was accused off questions of their lawe: but was not gilty of eny thīge worthy of deeth/ or of bondes. After warde when it was shewed me howe that the iewes layde wayte for the man/ I sent hym strayght waye to the/ and gaue cōmaundment to hys accusars/ yf they had aught agaynst hym/ to tell it vnto the: fare well.

The soudiers as it was cōmaūded vnto thē/ toke Paul and brought hym by nyght to Antipatras. On the morowe they lefte the horsmen to goo with hym/ and returned vnto the castle. whē they cā to Cesarea/ they delivered the pistle to the debite/ and presented Paul before hī. whē the debite had redde the letter/ he axed off what countre he was/ ād when he vnderstode that he was of Cicill/ I will hear the (sayde he) when thyne accusars are come also. And cōmaunded hym to be kepte in ye rodes pallys.

The .xxiiij. Chapter.

After v. dayes/ Ananias the hye preste descended/ with senioures/ and with a certayne oratour named Tartullus/ ād enformed the ruelar agaynst Paul. whē Paul was called forth/ Tartullus began to accuse hī sayīg: Seynge that we lyve īgret quyetnes by the meanes of the and that many goode thyngs are done vnto this nacion thorow thy providence: that alowe we ever ād in all placis/ most myghty Felix/ with all thankes. Notwithstondynge/ lest I be tedeous

vnto the/ I praye the/ that thou woldeſt heare vs of thy curteſy a feawe wordes.

We have founde this man a peſtilent felowe/ and a mover of debate amonge the Iewes thoro we out the worlde/ And a mayntayner off the ſecte off the Nazarens: Which alſo hath enforſed to pollute the temple/ whom we toke & wolde have iudged accordynde to oure lawe: but the hye captayne Liſias cã apon vs/ and with grett violence toke hym out of oure hondes/ cõmaundynge his accuſars to come vnto the/ off whom thou mayſt (yff thou wilt enquyre) knowe the certaynte of all theſe thyngs wher off we accuſe hym. The Iewes lyke wyſe affermed/ ſayinge that it was even ſo.

Then Paul (after that the ruler hi ſilfe had beckened vnto hī that he ſhulde ſpeake) anſwered: I ſhall with a mo are quyet mide ānſwer for my ſilfe/ for as moche as I vnderſtonde that thou haſt bene off many yeares a iudge vnto thys people/ be cauſe that thou mayſt knowe that there are yet but xij. dayes ſence I went vppe to Jeruſalē for to praye. And that they nether founde me in the temple diſputinge with eny man/ other raiſynge vp the people/ nether in the ſinagoges nor in the cite. Nether can they prove the thinges wher of they accuſe me.

But this I confeſſe vnto the/ that after thatt waye (which they call hereſy) ſo worſhippe I the god of my fathers/ beleving all thyngs which are writtē in the lawe and the prophets/ and have hope toward god/ that the ſame reſurrecciō from deth (which they them ſelves loke for

alſo) ſhalbe both of iuſt and vniuſt. And therfore ſtody I to have a cleare conſcience towarde god/and towarde man alſo.

Many yeres agoo I cam and brought almes to my people and offeringe/in the which they founde me purifyed i the temple/nether with multitude/nor yett with vnquyetnes. There were certaine Iewes out of Aſia which ought to be here present before the/and accuſe me/yf they had ought agaynſt me: or elſ let thes ſame here ſaye/if they have founde eny evyll doinge in me/whill I ſtonde here i the counſell/excepte it be for this one voyce/that I cryed ſtondynge amonge the/off the reſurreccion from deetham I iudged off you this daye.

When Felix herde that he differde them/for he knewe very well of that waye and ſayde: whē Liſſias the captayne is come/I will know the vtmoſt of youre matters. And he cōmaūded an vnder captayne to kepte Paul/and that he ſhuld have reſt/and that he ſhulde forbyd none of his aquayntaunce to miniſter vnto hi/or to come vnto hī.

After a certayne dayes cā Felix/and his wyfe Druſilla which was a Iewes/and called forth Paul/and herde hym of the fayth which is towarde Chriſt. And as he preached of Juſtice/temperaunce/and Judgement to come/Felix trembled/and anſwered: thou haſt doneynough att this tyme/departe/when I have a convenient tyme/I will ſende for the. He hoped alſo that money ſhulde be geven hym off Paul thatt he myght looſe hym/wherfore he called hym the oftenner/and cōmened with hym. After two yeare

cam Festus Porcius into Felix roume/ and Felix wyllynge to shewe the Jewes a pleasure lefte Paul in prison bounde.

The .xxv. Chapter.

When Festus was come into the prouince/ after thre dayes/ he ascended from Cesarea vnto Jerusalem. Then enformed hym the hye prestes/ and the chefe off the Iewes agaynst Paul. and they entreated hym/ and desired fauour agaynst hym that he wold sende for hi to Jerusalē/ and layde awayte for hym I the waye to kill hi. Festus answered that Paul shulde be kept at Cesarea: but that he hym silfe wold shortly departe thither. Lett thē ther fore (sayd he) which amōge you are able to do it come downe with vs and accuse hym/ if there be eny faute in the mā.

When he had taried there moare then ten dayes he departed vnto Cesarea/ and the nexte daye sate doune in the iudgemēt seate/ and cōmaunded Paul to be brought. When he was come the Iewes which were come from Jerusalem/ cam about hym and layde many and greveous complaintes agaynst Paul/ which they coulde nott proue aslonge as he answered for hym silfe/ that he had nether agaynst the lawe of the Iewes/ nether agaynst the temple/ nor yet agaynst Cesar offended eny thynge att all.

Festus wyllynge to do the Iewes a pleasure/ answered Paul/ and sayde: Wilte thou goo to Jerusalem/ and there be iudged of these thynges before me? Thē sayd Paul: I stonde at Cesars iudgemēt seate/ where I ought to be iudged. To the

Iewes have I no harme done/ as thou very well knowest. If I have hurte them/ or committed eny thynge worthy of deeth/ I refuse not to deye. Yf none off these thynges are/ where off they accuse me/ no man ought to deliver me to them. I appeale vnto Cesar. Then spake Festus with deliberacion/ and answered: Thou haste appealed vnto Cesar: vnto Cesar shalt thou goo.

After a certayne dayes kynge Agrippa and Bernice cam vnto Cesarea to welcom Festus. And whē they had bene there a good ceason/ Festus reherased Paules cause vnto the kynge sayinge: There is a certayne man lefte in prison off Felix a about whom when I cam to Jerusalem the hye prestes/ and seniours of the Jewes informed me/ and desyred to have iudgement agaynst hym. To whom I answered: It is nott the maner off the Romayns to delivere eny man thatt he shulde perisshe/ before that he which is accused/ have hys accusars before hym/ and have licence to answer for hym silfe/ as pertaynynge to the crymes wherof he is accused. when they were come hidder/ without delaye on the morowe I sate to geve iudgement/ and commaunde the man to be brought forth. agaynste whom when the accusers stode vppe/ they brought none accusacion off soche thynges as I supposed: But hadde certayne questions agaynst hym off their awne superstition/ and of one Jesus which was ded. whom Paul affirmed to be alive. Be cause I douded off the questions/ I axed hym whither he wolde goo to Jerusalē/ and there be iudged of these matters. Then when Paul had ap-

pealed to be kept vnto the knowledge off Cesar. I cõmaunded hym to be kept till I myght sende hym to Cesar.

Agrippa sayd vnto Festus: I wolde also heare the mã my silfe. To morowe (saydest thou) thou shalt heare hym. On the morowe whē Agrippa was come and Bernice with greate pompe/ and were entrede into the counsell house with the captaynes and chefe men of the cite/ at Festus commaundemēt Paul was brought forth/ and Festus sayde: Kynge Agrippa/ and all men which are heare present with vs: Se this man about whom all the multitude off Jewes hath bene with me/ both at Jerusalem and also here/ cryinge that he ought not to live any lenger. Notwithstāde I nothynge worthy of deeth that he had committed. Neverthelesse seinge that he hath appealed to Cesar/ I have determyned to sende hym. Off whom I have no certayne thynge to write vnto my lorde. Wherfore I have brought hym vnto you/ and specially vnto the/ Kynge Agrippa/ that after examinacion had/ I myght have sumwhat to write. For me thynketh it vnreasonable for to sende a prisoner/ and not to shewe the causes/ which are layde agaynst hym.

The xxvj. Chapter.

AGrippa sayde vnto Paul: Thou arte permitted to speake for thy silfe. Thē Paul stretched forth his honde/ and answered for hym silfe: I thynke my silfe happy Kynge Agrippa/ because I shall answere this daye before the of all the thyngs where of I am accused of the iewes/

namly be cause thou arte experte i all customes/ ād questions/ which are amonge the iewes. whe erfore I besethe the to heare me paciently.

My livynge off a chylde/ which was at the fyrst amonge myne awne nacion att Jerusalem knowe all the iewes which knew me from the begynnynge/ yf they wolde testifye it. For after the most straytest secte of oure laye lived I a pharisaye ād nowe I stōd ād amiudged for the hope off the promes made off God vnto oure fathers vnto which promes/ oure .xij. tribes instantly servynge God daye and nyght/ hope to come. For which hopes sake/ kynge Agrippa am I accused off the iewes. why shulde itt be thought a thynge vncredible vnto you/ if God rayse agayne the deed?

I also verely thought i my silfe/ that I ought to do many contrary thyngs/ clene agaynst the name off Jesus off Nazareth: which thynge I also did in Jerusalem. And many of the saynctis shut I i presō. morover I receaved auctorite off the hye prestes: And when they were putt to deeth I gave the sentence. And I punnysshed them ofte i every sinagoge/ and compelled them to blaspheme. and was yett more mad apon thē and persecuted them/ even vnto straunge eites. About the which thynges as I went to Damascon whith auctorite/ and commission from the hyeprestes/ even at myd daye (kynge Agrippa) I sawe in the waye a lyght from heven/ above the brightnes of the sunne/ shyne rounde about me and them/ which iorneyed with me.

When we wer all fallen to the erth/ I herde a

voyce speakynge vnto me/ and sayinge in the ebrue tonge: Saul/ Saul/ why persecutest thou me? Hit is harde for the to kicke agaynste the pricke. And I sayde: Who arte thou lorde? And he sayde: I am Jesus whom thou persecutest. But ryse and stond vppe on thy fete. For I have apered vnto the for this purpose/ to make the a mynister/ and a witnes both off the thynges which thou hast sene/ and off the thynges in the which I will apere vnto the/ delyverynge the from the people/ and fro the gentyls/ vnto the which now I sende the/ to open their eyes that they myght turne from darcknes vnto lyght/ and from the power of Satan vnto God/ that they maye receave forgevenes of synnes/ and inheritaunce amonge them which are sanctyfyed by fayth in me.

Wherfore kynge Agrippa I was not disobedient vnto the hevenly vysion: but shewed fyrst vnto them off Damascon/ and att Jerusalem/ and thorow out all the costes off Jewry/ and to the gentyls/ that they shulde repent/ and turne to God/ and do the right werkes off repentaunce. For this cause the Iewes caught me in the temple/ and wet about to kill me. Neverthelesse I obtayned helpe off God/ and stond vnto this daye witnessyng both to smale and to greate/ sayinge none other thynges/ then those which the prophetes and Moses did saye shulde come/ that Christ shulde suffre/ and that he shuld be the fyrst that shulde ryse from death/ and shulde shewe light vnto the people/ and to the gentyls.

As he thus answered for hym silfe: Festus sa-

yde with a lowde voyce: Paul/ thou arte besides thy selfe. Moche learnynge hath made the mad. And Paul sayde: I am not mad most dere Festus: but speake the wordes of trueth and sobernes The kynge knoweth of these thynges/ before whom I speke frely. nether thynke I that eny of these thynges are hidden from hym. For this thynge was not done in a corner. Kynge Agrippa beleevest thou the prophetes? I wote wele thou beleevest. Agrippa sayde vnto Paul: Sumwhatt thou bryngest me in mynde ffor to become christen. And Paull sayd: I wolde to God that not only thou: but also all that heare me to daye/ were not sumwhat only/ but altogedder soche as I am except these bondes. And when he had thus spoken/ the kynge rose vppe/ and the debite/ and Bernice/ and they that sate with them. And when they were gone aparte/ they talked betwene them selves sayinge: This man doeth nothynge worthy of deeth/ nor of bondes. Then sayde Agrippa vnto festus: This man myght have bene lowsed yf he had not apealed vnto Cesar.

The. xxvij. Chapter.

WHen it was cõcluded that we shulde sayle into Italy/ they delivered Paul/ and certayne other presoners vnto won named Julius/ a vnder captayne of Cesars soudiars. And we entred into a shippe of Adramicii/ and lowsed frõ lõd/ apoynted to sayle by the costes off Asia/ won Aristarcus out of Macedonia/ of the cõtre of Thessalia/ beige with vs. The nexte daye cã we tosi dõ/ and Julius courteously entreated Paul/ and

gave him liberte to goo vnto his frendes/and to refreſſhe hym ſilfe. And from thence launched we and ſayled harde by Cypers/be cauſe the wyndes were contrary. Then ſayled we over the ſee off Cicill/and Pamphylia/and cam to Myra a cite in Lycia.

And there the vnder captayne founde a ſhippe off Alexandry redy to ſayle into Italy/and put vs therein/and when we had ſayled ſlowly many dayes/and ſcace were come over agaynſt Gnydon (becauſe the wynde with ſtode vs) we ſayled harde by the coſtes off Candy/over agaynſte Salmo/and with moche worke ſayled beyonde hytt/and eam vnto a place called Goode porte. Neye where vnto was a cite called Laſſea. When moche tyme was ſpent/and ſaylynge was nowe ieoperdeous/becauſe alſoo thatt we had over longe faſted/Paul put them in remembraunce/and ſayde vnto them: Syrs I perceave vethat thys vyage wilbe with hurte and domage/not off the ladynge and ſhippe only: but alſo off oure lyues. Butt the vndercaptayne believed the gouerner/and the maſter better then thoo thynges which were ſpoken off Paul. And becauſe the haven was nott commodius to wynter in/many toke counſell to departe thence/yff by eny meanes they myght atayne to Phenices and there to wynter/which haven pertayneth to Candy/and ſtryth to the ſougthweſt/and northweſt wynde. Whē the ſougth wynde blewe/they ſuppoſynge to obtayne theyr purpoſe lowſed vnto Aſſon/and ſayled paſte all Candy.

Butt anon after there aroſe (agaynſte theyr

purpose) a flawe off wynde out of the northeste
Whē the shippe was caught/ and coulde not re-
sist the wynde/ we lett her goo ād drave with the
wedder. We cā vnto an yle named Clauda/ And
had moche werke to come by aboote/ which they
toke vppe/ and vsed helppe vndergerdynge the
shippe/ fearynge lest we shulde have fallen into
Syrtes/ and we let doune a vessell and soo were
caryed. The nexte daye whē we were tossed with
an exadynge tempest/ they lightened the shippe/
and the thyrde daye we cast out with oure awne
hōdes the tacklīge of the shippe. Whē at the last
nether sunne nor starre in many dayes apered/
And noo smale tempest laye apon vs/ all hope
thatt we shulde be saved/ was takenawaye.

Then after longe abstinence Paul stode forth
in the myddes af them and sayde: Syrs ye shul-
de have herdeme/ and not have departed from
Cādy/ nether to have brought vnto vs this har-
meād losse. And nowe I exhorte you to be of goo-
de chere/ ffor there shalbe noo losse off eny mans
lyfe amonge you: Butt off the shippe only. For
there stode by me this nyght the angell off God
whose I am/ and whom I serve/ sayinge: feare
nott Paul/ for thou must be brought before Ce-
sar. And loo/ God hath geven vnto the all thatt
are in the shippe with the/ wherfore Syrs be of
goode chere/ for I beleve God that soit shalbe e-
ven as it was toldeme/ and we must be cast into
a certayney londe.

But when the fourtenthe nyght was come as
we were caryed in Adria/ about mydnyght the
shipmen demed thatt there apered some countre

the ſhippe/and bad lett doun
ſee/ vnder a colour as though
caſt ancres out off the forſhip
to the vnder captayne and the
theſe abyde in the ſhippe ye ca
the ſoudiers cut off the rope of
yt fall awaye.

And in the meanetyme/ bit
ye/ Paul beſought them all to
inge: this is the fourtenthe day
tied and continued faſtynge re
nge at all/ wherfore I prayey
for this no dout is for youre he
all not an heere fall from the h
And when he had thus ſpoken
gave thankes to God in preſe
and brake it/ and began to eate
all of Good cheare/ and they alſo
were all togedder in the ſhippe
three ſcore and ſixtene ſoules. W
ten ynough/ they lightened th
out the weate into the ſee.

When yt was daye they knew
butt they ſpied a certayne reach
in to the which they were mynd
poſſible) to thruſt in the ſhippe.

had taken vppe the ancres / they cõmitted them selves vnto the see / and lowsed the rudder bondes ād hoysed vppe the mayne sayle to the wynde and drue to londe / and they fell into a place / which had the see on both the sydes / and thrust in the shippe / and the foore parte stucke fast / ād moved not / and the hynder parte brake with the violence of the waves.

The soudears counsell was to kyll the prysoners lest eny off them / when he had swome out shulde sle awaye: but the vnder captayne willinge to save Paul kept the from their purpose / ād commaunded that they that coulde swym shulde cast the selves fyrst into the see / and scape to londe. And the other he commaunded to goo / some on boardes / and some on broken peces off the shippe. and so cam it to passe / that they cam all safe to londe.

The.xxviij. Chapter.

AND when they were scaped they knewe that the yle was called Melita. The people off the countre shewed vs no litell kyndnes / for they kyndled a fyre and receaved vs every one be cause off the present rayne / and be cause off colde. When Paul had gadered a bounde le off stickes / And putt them into the fyre / a viper (be cause off the heet) creept out and lept on his honde. When the men off the coutre sawe the wozme hange on hys honde / they sayde amonge them selves: thys man must nedes be a murtherer / Whom (though he have escaped the

ſee) yet vengeaunce ſuffreth nott to lyve. and he ſhuke of the vermē into the fyre/ and felt no harme. They wayted when he ſhulde have ſwolne/ or fallē doune deed ſodenly. But after they had loked a greate whyle/ and ſawe no harme come to hym/ they chaunged their myndes/ and ſayde that he was a God.

In the ſame quarters/ the cheſe mā off the yle whoſe name was Publius/ had a lordſhippe/ whych receaved vs/ and lodged vs thre dayes courteouſly. Yit ſoetuned that the father of Publius laye ſicke off a fiever/ and of a bluddy flixe to whom Paul entred in and prayde/ and layde his hondes on hym/ and healed hym. when this was done/ other alſo which were diſeaſed in the yle/ cam and were healed: and they did vs greatt honour. And when we departed/ they laded vs with thyngs neceſſary.

After thre monethes we ſayled in a ſhippe off Alexandry/ which had wyntred in the yle/ whoſe badge was Caſtor and pollux. And when we cam to Siracuſa/ we taryed there iij. dayes/ frō whence we ſayled about and cam to Regium. And after won daye the ſougth wynde blewe/ and we cam the next daye to Putiolus where we founde brethren/ and were deſyred to tary with them ſeven dayes/ and ſo cam we to Rome. And from thence/ when the brethren herde of vs/ they cam to Apiphorum/ and thre taverns/ and met vs. when Paul ſawe thē he thanked God/ and waxed boolde. whē we cam to Rome/ the vnder captayne delivered the preſoners to the cheſe captayne of the hoſt: butt Paul was ſuffered to dwell

alone with wone soudier that kept hym.

But fortuned that after thre dayes Paul called the chefe of the Iewes togedder. When they were come/he sayde vnto thē: Men and brethren/thoughe I have committed noo thynge agaynst the people/or lawes of oure fathers: yett was I delivered preſoner from Jeruſalem into the hondes of the romains. Which when they had examened me wolde have lett me goo/be cause they founden o cauſe of deeth in me: but when the Iewes cryed contrary: I was constrayned to appeale vnto Cesar. Not be cauſe I had ought to accuſe my people of. For this cauſe have I called for youto ſe you/and to ſpeake with you. For I be cauſe off the hope off Iſrahel/am bounde with this chayne.

And they sayde vnto hi: We nether receaved letters out of Jewry pertaynīge vnto the/nether cam eny of the brethren thatt ſhewed or ſpake eny harme of the. Butt we woll heare of the whatt thou thynkeſt. For we have herde off this ſecte/that every where it is ſpokē agaynſt. Whē they had apoynted hym a daye/there cam many vnto hym into his lodgynge: to whom he expouned and teſtifyed the kyngdom off God. and preached vnto them off Jeſu: both by the lawe off Moſes/and alſo by the prophetſ from morynge to nyght. And ſome beleved the thynges which were ſpoken/and ſome beleved not.

When they agreed not amonge themſelves/they departed/after thatt Paul had ſpoken one worde: well ſpake the holy gooſt by Eſay the prophet vnto oure fathers/ſayinge: Goo vnto this

peopleād ſaye: with youre eares ſhall ye heare/ And ſhall not vnderſtonde. and with youre eyes ſhall ye ſe and ſhall not perceave. For the hert off this people is wexed groſſe / and their eares were thycke of hearige/ and their eyes have they cloſed/ leſt they ſhulde ſe with their eyes/ ād here with their eares/ and vndeſtonde with their hertes/ and ſhulde be converted/ and I ſhulde heale them. Be it knowen therfore vnto you/ that this conſolaciō of God is ſent to the gentyls/ and they ſhall heare it. And when he had ſayde that/ the Iewes departed frō hym/ and had gret deſpicions amonge them ſelves.

But Paul dwelt two yeares in his lodgynge. And receaved all thatt cam to hym/ preachyng the kyngdome off God/ and teachynge thoſe thyngs whych concerned the lorde Jeſus wyth all confidence/ noo man forbyddynge hym.

Here endeth the Actes off the Apoſtles.

The Epistle off the Apostle Paul / to the Romaynes.

The fyrst Chapter.

PAul the servaunte off Jesus Christ / called vnto the office off an apostle / putt a parte to preache the gospell of God / which he promysed afore by his prophetes / i the holy scriptures that make mēsion of his sōne / the which was begotten of the seede of David / as pertaynynge to the flesshe: and declared to be the sonne of God with power of the holy goost / that sanctifieth / sence the tyme that Jesus Christ oure lorde rose agayne from deeth / by whom we have receaved grace and apostleshippe / thatt all gentiles shulde obeye to the fayth which is in his name / of the which noumbre are ye also / which are Jesus Christes by vocacion.

To all you of Rome beloved of God / ād sanctes by callynge. Grace be with you and peace from God oure father / and from the lorde Jesus Christ.

Fyrst verely I thanke my god thorow Jesus Christ for you all / because youre fayth is publisshed through out all the worlde. For god is my

witnes/whō I serve in my spirite/in the gospell of his sonne that with out ceasynge I make mēcion of you all wayes in my prayers/besechynge that att one tyme or another/a prosperous iorney (by the will of god) myght fortune me to come vnto you. For I longe to see you/that I myght bestowe amonge you some spirituall gifte/to strengthe you with all (that ys) that I myght have consolacion togedder with you/through the commen fayth/which bothe ye and I have.

I wolde that ye shulde knowe/brethren/how we that I have often tymes purposed to come vnto you (but have bene lett hidderto) to have some frute amonge you/as I have amōge other of the gentyls. For I am dettet both to the grekes/and to them which are no grekes/vnto the learned and also vnto the vnlearned. Lykwyse/as moche as in me is/I am redy to preache the gospell to you of Rome also.

For I am nott ashamed of the gospell of Christ/because it is the power of God vnto salvacion to all that beleve/namly to the iewe/and also to the gētyle/For by it the righteweshes which commeth of God is opened/from fayth to fayth. As it is written: The iust shall live by fayth.

For the wrath of god of heven apereth agaynst all vngodlyneshed vnrighteweshes of men which withholde the trueth in vnrighteweshes/seynge that that/which maye be knowen of god/is manifest amonge them. For God did shewe it vnto them. For his invisibile thynges (that is to saye/his eternall power and godhed) are vnderstond and sene/by the werkes from the crea-

cion of the worlde. So that they are with outer-
cuse / in as moche as when they knewe God they
glorysied hym not as god / nether were thākfull /
but wered full of vanities in their īmaginaciōs.
And their folissshe hertes were blynded. When
they counted them selves wyse / they becam foles
and turned the glory of the immortall god / vnto
the similitude of the ymage of mortall man / and
of byrdes / and foure foted beastes ād serpentes.

For this cause god gave them vppe vnto their
hertes lustes / vnto vnclennes to defile their aw-
ne boddies bitwene them selves: which tourned
his trueth vnto a lye / and worshipped and ser-
ved the creatures more then the maker / which is
blessed for ever Amen. For this cause god gave
them vppe vnto shamfull lustes. For even their
wemē did chaunge the naturall vse vnto the vn-
naturall. And lyke wyse also the men leste the
naturall vse of the woman / and brent in lust wō
on another amonge them selves. And man with
man wrought filthynes / and receaved in them
selves the rewarde of their errour as it was ac-
cordynge.

And as it semed not good vnto them to beak-
nowen of god / even so god deliveryd them vppe
vnto a leawde mynd / that they shulde do tho th-
ynges which wert not comly / beynge full of all
vnrighteous doynge / off fornicacion / wicke-
dnes / coveteousnes / maliciousues / full offen-
vie / morther / debate / dissayte / evyll condiciond
whisperers / backbyters / haters off God / do-
ers of wronge / proude / bosters / bryngers vppe
of evyll thyngs / disobediēt to their fathers and

mothers/ with out vnderstondynge/ covenaunte breakers/ vnlovynge/ stouborne and merciles. which men/ though they knew the righteweshes of God/ howe that they which soche thingꝭ cōmyt are worthy off deeth/ yett not only did the same/ but also had pleasure in them that did them.

The Seconde Chapter.

Therfore arte thou inexcusable o man whosoever thou be that iudgest. For in that same where in thou iudgest another/ thou cōdemnest thy silfe. For thou that iudgest doest evē the same silfe thynges. But we are sure that the iudgement of God is accordynge to trueth/ agaynst them which commit soche thynges. Thynkest thou O man that iudgest them which do soche thyngꝭ and yet dost evē the very same/ that thou shalt escape the iudgemēt of God? O ther despisest thou the riches off his goodnes and paciēce/ and longe sufferance? and remembrest not how that the kyndnes of God ledith the to repentaunce?

But thou after thyne harde herte that cānott repent/ heapest the togedder the treasure of wrath agaynste the daye of vēgeaunce/ whē shalbe openned the righteweshes iudgement of God. whych wyll rewarde every man accordynge to hys dedes/ that is to saye prayse/ honoure/ and immortalite/ to them which continuynge in goode doynge/ sek eternall lyfe: But vnto them thatt are rebellious/ and disobey the trueth/ yett folowe iniquytie/ shall come indignacion/ and wrathe/ tribulacion and anguysshe apon the soule of every man that doth evyll. Of the Iewe fyrst

And alſo off the gentyll. To every man that doe-
th good ſhall come prayſe/ honoure and peace/
to the iewe fyrſt/ and alſo to the gētyll. For there
is no parcialite with god: But whoſoever hath
ſynned with out lawe/ ſhall perisshe with out la-
we. And as many as have ſynned vnder the la-
we/ ſhalbe iudged by the lawe. For before God
they are nott righteous which heare the lawe:
but they which do the lawes ſhalbe iuſtifyed. For
if the gentyls which have noo lawe/ do of nature
the thynges contayned in the lawe: then they ha-
vynge noo lawe/ are a lawe vnto them ſelves/ w-
hich ſhewe the dede off the lawe written in theyr
hertes/ Whyll theyr conſcience beareth witnes
vnto them/ and alſo their thoughtes/ accuſynge
won another/ or excuſynge at the daye wen God
ſhall iudge the ſecretes off men/ by Jeſus Chriſt
accordynge to my Goſpell.

Beholde/ thou arte called a Jewe/ and truſt-
eſt in the lawe and reioyſist in God/ and knowe-
ſt his will/ and haſt experience of good and bad/
in that thou arte informed by the lawe: And be-
leveſt that thou thy ſilfe arte a gyde vnto the bl-
ynde/ a lyght to them which are in derckines/ an
informer off them which lacke diſcrecion/ a tea-
cher off the vnlearned/ which haſt the enſample
off thatt which ought to be knowen/ and off the
trueth in the lawe. Nowe teacheſt thou anoth-
er: but teacheſt nott thy ſilfe. Thou preacheſt/ a
man ſhulde not ſteale: and yett thou ſtealeſt. Th-
ou ſayſt/ a man ſhulde nott commit advoutry:
and thou breakeſt wedlocke. Thou abhorreſt y-
mages/ and robbeſt God of his honoure. Thou

prioysest in the lawe/ and thorow breakynge the lawe dishonourest God. For the name off God is evyll spoken off amonge the gentyls thorowe you as it is writtēn.

Circumcision verely avayleth if thou kepe the lawe: But if thou breake the lawe thy circumcision is made vncircūcision. Therfore yf the vncircumcised kepe the right thynges contayned in the lawe: shall not this vncircumcision be counted for circumcision? And shall not vncircumcision which ys by nature (yf itt kepe the lawe) iudge the/ which beynge vnder the lawe and circumcision/ dost transgresse the lawe? For he is not a Jewe/ which is a Jewe outwarde. Nether is that thynge circumcision/ which is outwarde in the flesshe: But he is a Jewe which is hid within. and the circumcision of the herte is the true circumcision/ which is in the sprete/ and nott in the letter: whose prayse is not of men but of god.

The. Thirde Chapter.

What preferment then hath the Jewe? other what avauntageth circumcision? Surely very moche. Fyrst vnto them was committed the worde off God. What then though some off them did not beleve? shall their vnbeleve make the promes of god without effecte? god frobid. Lett God be true/ and all men lyars/ as it is written: That thou myghtest be iustifyed in thy sayngs and shuldest overcome whēthou arte iudged. Yf oure vnrightewesnes make the rightewesnes off God more excellent: what shall

we ſaye: Is god vnrighteous which taketh vē
geaūce: (I ſpeake after the maner of men) god
forbid. For howe then ſhall god iudge the worl:
de: yf the veritie of god apere more excellent thꝛ
ow my lye/ vnto his prayſe/ why am I hence
forthe iudged as a ſynner? and ſaye nott rather
(as men evyll ſpeake off vs/ and as ſome affer:
me that we ſaye) lett vs do evyll/ that good may
ye come therof. whoſe damnacion is iuſte.

What ſaye we then? Are we better then they?
no/ in no wyſe. for we have all redy proved how
that both Iewes and gentyls are vnder ſynne/
as it is wrytte: There is none righteous/ no not
one. There is none that vnderſtondith/ there is
none thatt ſeketh after God/ they are all gone
out off the waye/ they are all made vnprofitas
ble/ there is none that doeth good/ no not won.
Their throte is an open ſepulcre/ with their to:
unges they have diſceaved: the poyſon of Aſpes
is vnder their lippes. whoſe mouthes are full of
courſynge and bitternes. There fete are ſwyfte
to ſhed bloud. Deſtruccion and wretchednes
are in their wayes: And the waye of peace have
they nott knowen. There is no feare of God be:
fore their eyes.

We and we knowe that whatſoever the lawe
ſayth/ he ſayth itt to them which are vnder the
lawe: That all mouthes maye be ſtopped/ and
all the worlde be ſubdued to God/ be cauſe that
by the dedes of the lawe/ ſhall no fleſſhe be iuſti:
fied in the ſight off god. For by the lawe cōmeth
the knowledge off ſynne.

Nowe verely is the righteweſnes that cōmeth

of God declared with out the fulfillīge of the la-
lawe havynge witnes yet of the lawe/ and of the
prophetꝭ. The righteweſnes no dout which ys
goode before God cōmeth by the fayth off Jeſus
Chriſte vnto all/ and apon all thē that beleve.

For there is no differēce/ all have ſynned/ ād
lacke the prayſe that is off valoure before God:
but are iuſtified frely by his grace/ through the
redemcion that is in Chriſt Jeſu/ whom God
hath made a ſeate of mercy thorow faith in his
bloud/ to ſhewe the righteweſnes which before
hym is of valoure/ in that he forgeveth the ſyn-
nes that are paſſhed/ which God did ſuffre to
ſhewe at this tyme: the righteweſnes that is alo-
wed off hym/ that he myght becounted iuſte/ ād
a iuſtifiar of hym which belevith on Jeſus.

Where is then thy reioy ſynge? Hitt is exclu-
ded. By what lawe? by the lawe of workꝭ? Na-
ye: but by the lawe of fayth.

We ſuppoſe therfore that a mā is iuſtified by
fayth with out the dedes of the lawe. Ys he the
god of the iewes only? Ys he not alſo the god off
the gētyls? He is noo doute/ god alſo of the gen-
tyls. For it is god only which iuſtifieth circum-
ciſion/ which is off faith: ād vncircumciſion th-
row fayth. Do we then deſtroye the lawe throw
fayth? God forbid. We rather mayntayne the
lawe.

The.iiij. Chapter.

What ſhall we ſaye then/ that Abraham
oure father as pertayninge to the fleſſhe
dyd fynde? Yff Abraham were iuſtifyed by

dedes/then hath he wher in to reioyce: butt nott with god. For what sayth the scripture? Abra-ham beleved god/and it was counted vnto hym for righteweſnes. To hym that worketh ys the rewarde nott reckened off favour: but of duety. Tho him that worketh not/but beleveth on him that iuſtifieth the vngodly/is fayth counted for righteweſnes. Even as Dauid deſcribeth the bleſſedfulnes of a man/vnto whom god aſcry-beth righteweſnes with out dedes: Bleſſed are they/whoſe vnrighteweſnes is forgeven/and whoſe ſynnes are cóvered. Bleſſed is that man to whom the lorde imputeth not ſynne.

Cam this bleſſednes then apon the circumci-ſed or apon the vncircumciſed? We ſaye verely howe that fayth was rekened to Abraham/for righteweſnes. Howe was it reckened? i the tyme of circumciſiō? or in the tyme before he was cir-cumciſed? Not in tyme of circumciſion: but whē he was yet vncircumciſed. And he receaved the ſigne of circumciſiō as a ſeale of that righteweſ-nes wh ych ys by fayth/which fayth he had yett beynge vncircumciſed/that he ſhulde be the fa-ther of all them that beleve/though they be nott circumciſed/that righteweſnes myght be impu-ted to thē alſo/And that he myght be the father of the circumciſed: not be cauſe they are circum-ciſed only: but be cauſe they walke alſo i the ſtep-pes of fayth/which was in oure father Abrahā before the tyme of circumciſion.

For the promes that he ſhulde be the heyre of the worlde was not geven to Abrahā/or to hys ſeed thorow the lawe: but thorow the righteweſ-

veour: and that the promes myg
the seed. Not to them only which
but also to them which are of the
hā / which is the father of vs all.
ten: I have ordeyned the a father
ons / before God whom thou ha
ich quyckeneth the deed and calle
which be not as though they were
Which Abraham / contrary to
i hope / that he shulde be the fathe
cions accordynge to thatt whych
So shall thy seed be / and he fayn
fayth / nor yet consydered hys a w
ich was nowe deed / even when h
an hondred yeare olde. Nether
the barenes off Sara. He stacke
promes off God thorowe vnbele
made stronge in the fayth / and ga
God and sted fastly beleved / that
made the promes was able also to
and therfore was it reckened to hy
wesnes.
But is nott written for hym only
reckened to hym for rightewesnes
va / to whom ytt shalbe counted f
nes so we beleve on hym thatt rap
sius oure lorde from deeth. Which

ted for oure ſynnes/and roſe agayne forto iuſtifye vs.

The.v. Chapter.

BEcauſe therfore thatt we are iuſtifyed by fayth we are at peace with god thorow oure lorde Jeſus Chriſt: by whom we have awaye in thorow faith vnto this favour wherin we ſtode ād reioyſe in hope of the prayſe that ſhalbe geven of God. Nether do we ſo only: but alſo we reioyce in tribulacion: For we knowe that tribulacion bryngeth pacience/pacience bryngeth felynge/felynge bryngeth hope. and hope maketh vs not aſhamed/becauſe the love that god hath vnto vs/is ſheed abrod in oure hertes/by the holy goſt/which is geven vnto vs.

For when we were yett weake accordynge to the tyme: Chriſt dyed for vs which were vngodly. Nett ſcace will eyman deye for a righteows man. Paraventure for a good man durſt a man deye. Butt God ſetteth out hys love thatt he hath to vs/ Seynge that whyll we were yett ſynners/Chriſt deyed for vs. Moche more then nowe (ſeynge we are iuſtifyed in hys blud) ſhall we be preſerved from wrath thorow hym.

For yf when we were enemys/we were recōciled to God by the deeth of hys ſōne: moche more/ſeynge we are recōciled/we ſhalbe preſervyd by his life. Not only ſo/but we alſo ioye in God by the meanes off oure lorde Jeſus Chriſt/by whom we have receavyd this attonment.

Wherfore as by one man ſynne entred ito the

worlde/ and deeth by the meanes off synne. And so deeth went over all mē/ in so moche that all mē synned. For even vnto the tyme of the lawe was synne ī the worlde: but synne was not regarded/ as longe as there was no lawe. nevertheless deeth rayned from Adam to Moses/ evē over thē also that synned not/ with lyke transgression as did Adam: which is the similitude off hym that was to come.

But the gyfte is not lyke as is the synne. For yf thorow the synne of one/ many be deed: moche more plenteous apon many was the faveour of God ād gyfte by faveoure: which faveoure was geven by one man Jesus Christ.

And the gyfte is nott over one synne/ as deeth cam thorow one synne of one that synned. For damnacion cam off one synne vnto condemnacion: But the gyft cam to iustify from many synnes. For yff by the synne off one/ deeth raigned by the meanes of one/ moche more shall they which receave aboundance off faveour and off the gyfte of righteweſnes raygne in lyfe by the meanes of one (that is to saye) Jesus Christe.

Lyke wyse then as by the synne of one/ condēnacion cam on all men: even so by the iustifyinge of one commeth the righteweſnes that bryngeth lyfe/ apon all men. For as by one mannes disobedience many be cam synners: so by the obedience of one shall many be made righteous.

The lawe in the meane tyme entred in thatt synne shulde encreace. And where aboundaunce off synne was/ there was more plenteousnes of grace. That as sinne had raigned vnto deeth/

evē so might grace raynge thorow rightewesnes vnto eternall lyfe/ by the helpe of Jesu Christ.

The. vj. Chapter.

What shall we saye then? shall we continue in synne/ that there maye be aboūdaunce off grace? God forbid. Howe shall we that are deed as touchynge synne live eny lenger therin? Remember ye nott that all we which are baptysed in the name off Christ Jesu/ are baptised to deye with hym? We are buryed with hī by baptim forto deye: That as Christ was raysed vp from deeth by the glory of the father: evē soo we also shulde walke in a newe lyfe. For yff we be graft in deeth lyke vnto hym: evē soo must we be in the resurrecciō. Thys we must remember/ that oure olde man ys crucified wyth hym also/ that the body of synne myght vtterly be destroyed/ that hence forth we shulde not be servaunts off synne. For he that is deed/ ys iustified from synne.

Wherfore yff we be deed with Christ/ we beleve that we shall live with hym: remembrynge that Christ ōce raysed from deeth/ dieth no more. Deeth hath no more power over hym. For as touchynge that he died/ he died as cōcernynge synne once. And as touchynge that he liveth/ he liveth vnto God. Lykewyse ymmagen ye also/ that ye are deed as concernynge synne: but are alive vnto God thorow Jesus Christ oure lorde. Lett nott synne raigne therfore in youre mortall bodyes/ that ye shulde there vnto obey in the lustes off it. Nether geve ye youre mēbers

as instrumentes off vnrighteweſnes vnto ſynne: Butt geve youre ſelves vnto God / as they that are alive from deeth. And geve youre members as instrumentes of righteweſnes vnto god. Synne ſhall not have power over you. For ye are not vnder the lawe / but vnder grace.

What then? Shall we ſynne / becauſe we are not vnder the lawe: but vnder grace? God forbid. Remember ye not howe that to whomſoever ye cõmit youre ſelves as ſervauntes to obey / hys ſervauntes ye are to whom ye obey: whether it be of ſynne vnto deeth / or of obedience vnto righteweſnes? God be thanked. Ye were once the ſervauntes of ſynne: Butt now have obeyed wyth youre herties vnto the forme off doctryne where vnto ye were delyvered. ye are then made fre frõ ſynne / and are become the ſervauntes off righteweſnes.

I wyll ſpeake grofſly becauſe off the infirmitie off youre fleſſhe. As ye have geven youre members ſervauntes to vnclennes and to iniquitie / from iniquytie vnto iniquytie: even ſo nowe geve youre members ſervauntes vnto righteweſnes / that ye maye be ſanctified. For when ye were the ſervauntes off ſynne / ye were nott vnder righteweſnes. What frute had ye then in the thyngs / where off ye are nowe aſhamed. For the ende of the thyngs is deeth. Butt nowe are ye delivered from ſinne / and made the ſervauntes off God / and have youre frute that ye ſhulde be ſanctifyed / and the ende everlaſtynge lyfe. For the rewarde off ſynne is deeth: butt eternall

lyfe ys the gyft off God/thorow Jesus Christ oure loode.

The. vij. Chapter.

REmember ye not brethren (I speake to the that know the lawe) how that the lawe hath power over a man as longe as yt endueretth: For the woman which is in subiection to a man/is bounde by the lawe to the man/ as longe as he liveth. Bvt the man be deed/ she is lowsed from the lawe of the man. So then yf whill the man liveth she couple her silfe with another man/she shalbe called a wedlocke breaker. But yf the man be deed she is free from the lawe: so that she is noo wedlocke breaker/though she couple her silfe with another man.

Even so my brethren/ ye also are made deed as concernynge the lawe by the body off Christ/ that ye shulde be coupled to another (I meane to hym that is rysen agayne from deeth) that we shulde bringe forth furte vnto God. When we were in the flesshe/ the lustes off synne whyche were stered vppe by the lawe/ raigned in oure members/to bringe forth frute vnto deeth. Butt now are we delivered from the lawe/ and deed from hit/ where vnto we were in bondage/ that we shulde serve in an newe conversacion of the spyrete/and nott in the olde conversacion off the letter.

What shall we saye then? is the lawe synne? God forbyd: but I knewe nott what synne me and butt by the lawe. For I had nott knowne what lust hadde meant/ excepte the lawe hadde

ſayde/thou ſhalt not luſt. But ſynne tokē an occaſion by the meanes off the commaundement/ and wrought in me all manner off concupiſcence. For verely with out the lawe ſinne was deed. I once lived with out lawe: but when the commaundement cam/ ſynne revived/ād I was deed. And the very ſame commaundement which was ordeyned vnto lyfe/ was founde to be vnto me an occaſion of deeth. For ſynne tokē occaſiō by the meanes of the cōmaundement and ſo diſceaved me/ and by the ſilfe cōmaundemēt ſlewe me. wherfore the lawe is holy/ and the cōmaundement holy/ iuſt/ and good.

Was that then which is good made deeth vnto me? God for byd. Nay ſynne was deeth vnto me/ that it mygbt apere how thatt ſynne by the meanes of that which is good/ had wrought deeth in me: that ſynne which is vnder the commaundemēt/ mygbt be out of meaſure ſynfull. For we knowe that the lawe is ſpirituall: but I am carnall/ ſolde vnder ſynne: be cauſe I wote nott what I doo. For what I wold/ that do I not: but what I hate/ that do I. Yf I do nowe that which I wolde not/ I graūte to the lawe that yt is good. So then nowe yt is nott I that do it/ but ſynne that dwelleth in me. For I knowe that in me (that is to ſaye i my fleſſhe) dwelleth no good thynge. To will is preſent with me: but I fynde no meanes to performe that which is good. For I doo not that goode thynge which I wold: but that evyll do I/ which I wolde not. Finally/ yff I do that I wolde not/ then is it nott I that doo it/ but ſynne that dwelleth i me doeth it. I fynde

then by the lawe that when I wolde do good / euyll is present with me. I delite in the lawe off God / as concernynge the inner man. Butt I se another lawe in my members rebellynge agaynst the lawe off my mynde / and subduynge me vnto the lawe of synne / which is in my members. O wretched man that I am: who shall delyuer me from this bodye of deeth? I thanke God by Jesus Christ oure lorde: So then I my silfe in my mynde serue the lawe off God / and in my flesshe the lawe of synne.

The. viij. Chapter.

THere is then no damnacion to them which are in Christ Jesu / which walke not after the flesshe: butt after the spirete. For the lawe of the spirete / wherin is life thorowe Jesus Christ hath delyuered me from the lawe off synne / and deeth. For what the lawe coulde nott do in as moche as itt was weake because off the flesshe: that performed God / and sent his sonne in the similitude of synfull flesshe / and by synne damned synne in the flesshe: that the righteweesnes requyred of the lawe / myght be fulfilled in vs / whych walke not after the flesshe: butt after the spirete.

For they that are carnall / are carnally mynded. and they that are spirituall are goostly mynded. To be carnally mynded is deeth. and to be spirituall mynded is lyfe / and peace: because that the flesshly mynde is emnyte agaynst God: For it is not obedient to the lawe of God / neyther can be. So then they that are geven to the

flesshe/ cannot please god.

But ye are not geven to the flesshe/ But to the spirite: Yff soo be that the spirit of God dwell in you. if there be eny man that hath not the spirite of Christ/ the same is none of his. Yf Christ be in you/ the body is deed because of synne: But the spirite is lyfe for righteweesnes sake. Wherfore if the spirite of hym that rayssed vppe Jesus from deeth/ dwell in you: even he that rayssed vp Christ from deeth/ shall quicken youre mortall bodyes/ be cause that his spirite dwelleth in you.

Therfore brethern we are nowe detters/ not to the flesshe to live after the flesshe: For iff ye live after the flesshe/ ye must deye. But if ye mortifie the dedes off the body/ by the helpe off the spirite ye shall live/ for as many as are ledde by the spirite off God/ are the sonnes of god. For ye have not receaved the spirite of bondage to feare eny moare/ but ye have receaved the spirite of adopcion wherby we crye abba father. The same spirite certifieth oure spirite that we are the sonnes of god. yf we be the sõnes/ we are also the heyres (the heyres I meane of god) and heyres aneped with Christ/ yf so be that we suffer togedder/ that we maye be glorified togedder.

For I suppose that the afflictions of this lyfe/ are not worthy of the glory which shalbe shewed apon vs. also the fervent desire of the creatures abideth lokynge when the sonnes of God shall apere because the creatures are subdued to vanite agaynst their will: but for his will which subdued them in hope. For the very creatures shalbe delivered from the bondage off corru-

pcion/ into the gloryous libertie off the ſonnes of god. For we knowe that every creature groneth with vs alſo/ and travayleth in payne even vnto this tyme.

Not they only/ but even we alſo which have the fyrſt frutes of the ſprete morne in oure ſelves and wayte for the adopcion/ and loke for the deliveraunce of oure bodies. For we are ſavyd by hope. But hope that is ſene is no hope. For how can a man hope for that which he ſeyth? but and if we hope for that we ſe not/ the do we with pacience abyde for it.

Lyke wyſe the ſprete alſo helpeth oure infirmities. For we knowe nott/ what to deſyre as we ought: but the ſprete maketh intercеſſion mightely for vs with gronyngs which cānot be expreſſid with tonge. And he that ſearchith the herte knoweth what is the meanynge off the ſprete: for he maketh intercеſſion for the ſaynts accordinge to the pleaſure of god. For we knowe wele that all thynge worke for the beſt vnto the that love god/ which alſo are called of purpoſe. For thoſe which he knewe before/ he alſo ordeyned before/ that they ſhuld be like faſſioned vnto the ſhape of his ſone/ that he myght be the fyrſt begotten ſonne amonge many brethrē. Moreover which he apoynted before/ them he alſo called. and which he called/ the alſo he iuſtified. which he iuſtified/ them he alſo glorifyed.

What ſhall we then ſaye vnto theſe thynges? yf god be on oure ſyde: who can be agaynſt vs? which ſpared nott his awne ſonne/ butt gave hym for vs all: howe ſhall he nott with hym

geve vs all thyngs also? Who shall laye eny thynge to the charge of goddes chosen? Sit is God that iustifieth: who then shall condempne? Sytt is Christ which is deed/ye rather which is rysen agayne/which is also on the right honde of god and maketh intercession for vs.

Who shall seperate vs from goddes love? shall tribulacion? or anguysshe? or persecucion/ other honger? other nakednesse? other parell? other swearde? As it is written: For thy sake are we kylled all daye longe/ and are counted as shepe apoynted to be slayne. Neverthelesse in all these thynges we overcome strongly thorow his helpe that loved vs. Ye and I am sure that nether deeth/ nether lyfe/ nether angell/ nor rule/ nether power/ nether thynges present/ nether thīges to come/ nether heyth/ nether lowth/ nether eny other creature shalbe able to departe vs from Goddes love/ which is in Christ Jesu our lorde.

The. ix. Chapter.

I Saye the thrueth in Christ and lye nott/ in thatt wherof my concience beareth me witnes in the holy goost/ that I have grett hevynes/ and continuall sorowe in my hert. For I have wysshed my silfe to be cursed from Christ for my brethrē/ which are my kynsmē as pertayninge to the flesshe. which are the israhelites/ to whō pertayneth the adopcion/ and the glory/ and the testamentis/ and the ordinaunce off the lawe/ and the service of God/ and the promyses/ whose also are the fathers/ and they of whome (as cōcer-

nynge the flesshe) Christ cam: which is God over all thynges blessed for ever Amen.

I speake not these thyngs as though the wordes of God toke none effecte. For they are not all israhelites which cam off Israhel / Nether are they all children strayght way because they are the seed of Abrahā: But in Isaac shall thy seede be called / that is to saye / They which are the children of the flesshe / are not the childrē of God. But the children off promes are counted the seede. For this is a worde off promes / aboute this tyme will I come / and Sara shall have a sōne.

Nether was it soo with her only: but also when Rebecca was with chylde by won / I meane by oure father Isaac / yeer the children were borne / when they had nether done good nether bad (that the purpose off God which is by eleccion / myght stonde) it was sayde vnto her / not by the reason of workes / but by grace of the caller / the elder shall serve the yonger. As it is writtē: Jacob he loved / but Esau he hated.

What shall we saye thē? ys there eny vnrighte wesnes with god? God forbid. For he sayth to Moses: I will shewe mercy to whom I shewe mercy: And will have compassion on whom I have compassion. So lieth it not then in a mans will / or rūnynge / butt in the mercy of God. For the scripture sayth vnto Pahrao: Even for thys same purpose have I stered the vppe / to shewe my power on the / and that my name myght be declared thorowout all the worlde. Soo hath he mercy on whom he woll. And whom he woll he maketh herde herted.

off the ſame lompe to make one
noure / and a nother vnto diſh
ſco / God willynge to ſhewe hi
make hys power knowen / ſuff
pacience the veſſels of wrath / o
nacion / that he myght declare t
glory on the veſſels off mercy / w
payred vnto glory: that is to ſa
called / nott off the Iewes only /
gentyls. As he ſayth in Oſee: I
my people which where not my p
beloved which was nott beloved
come to paſſe in the place where
to them: Ye are nott my people /
be called the ſonnes of the liuyng
But Eſayas cryeth for Iſrahel
ber of the childre of Iſrael be as
ſee / yet ſhall a remnaunt be ſaved
eth the worde verely ād maketh it
weſnes. For a ſhorte worde will g
And as Eſayas ſayd before: Exce
ſabaoth hadde left vs ſeede / we h
as Sodoma / ād had benelyke ned t
What ſhall we ſaye thē? we ſaye
tyls which folowed not righteweſn
ertaken righteweſnes I mane ther
which cōmeth of fayth. Butt Iſra

wed the lawe of rightewesnes/ coulde not attayne vnto the lawe of rightewesnes. And wherfore? Because they sought it not by fath: but as it were by the work of the lawe. For they have stombled at the stomblynge stone. As it is written Beholde I put in syon a stomblynge stone/ and a rocke which shall make men faule. ād noneth at belove on hym shalbe a shamed.

The x. Chapter.

BRethrē my hertis desyre/ ād prayer to god for Israel is that they myght be saved. For I beare them recorde that they have a fervent mynde to god warde/ but not acordynge to knowledge. For they are ignoraūt of the rightewesnes which is alowed before god/ and goo about to stablisshe their awne rightewesnes and therfore are not obedient vnto the rightewesnes which is of value before god. For Christ is the ende of the lawe to iustifie all that beleve.

Moses describeth the rightewesnes which cometh off the lawe/ howe that the man which doth the thyngs of the lawe shall live therī. But the rightewesnes which cōmeth off fayth/ speaketh on this wyse: Saye nott in thyne hert: who shall ascende into heven? (That is nothyngeels then to fetch Christ doune). Other who shall descende into the depe? That is nothyngeels but to fetch vppe Christ from deeth. Butt whatt sayth the scripture? The worde is nye the/ even in thy mougth and in thyn herth.

This worde is the worde off fayth which we preache. For yf thou shalt knowledge whith thy

mought that Jesus is the lorde / ād shalt beleve with thyn hert that God rayſed hym vppe from deeth / thou shalt be safe. For the belefe off the hert iustifieth: and toknowledge with the mouth maketh a man safe. For the scripture sayth: whosoever beleveth on hym / shall not be ashamed.

There is no difference betwene the iewe and the gentyll. For won is lorde of all / which is riche vnto all that call on hym. For whosoever shall call on the name of the lorde shalbe safe. Howe shall they call on hym / on whō they beleved not? how shall they beleve on hym off whom they have nott herde? howe shall they heare without a preacher? And howe shall they preache except they be sent? As hit is written: howe beautifull are the fete of them wych bringe glad tydyngs of peace / and bringe glad tydyngs of good thyngs. But they have nott all obeyed to the gospell. For Esayas sayth: Lorde who shall beleve oure sayinges? So then fayth commeth by hearynge / and hearynge commeth by the worde of god. But I axe: have they nott herde? Yo doubt / their sounde went out into all londes: ād their wordes into the endes of the worlde.

But I demaunde whether Israhel did knowe or nott? Fyrst Moses sayth: I will provoke you forto envy by them that are no people / and by a folisshe nacion I will anger you. Esayas after that is bolde and sayth. I am founde off them thatt sought me nott / and have apered to thē that axed not after me. And against Israhel he sayth: All daye longe have I stretched forth

myhondes vnto a people that beleveth not/ but ſpeaketh agaynſt me.

The. xj. Chapter.

I Saye then: hath God caſt awaye his peo-ple? God forbid. For even I verely am an Iſrahelite of the ſeed of Abraham/ and off the tribe of beniamin. God hath not caſt awaye his people which he knew before. Other wote ye not what the ſcrip ture ſayth by the mouth off Helias/ howe he ſpake to god agaynſt Iſrahel/ ſay-inge: Lorde they have killed thy prophettſ and digged doune thyn alters: and I am lefte only/ and they ſeke my deeth. Butt what ſayth the anſwer off God to hym agayne? I have reſerved vnto me ſeven thouſande men wchych have nott bo-wed their knees to baal. Even ſo at this tyme ys there a remnaūt lefte thorow the eleccion of gra-ce. Yff hit be of grace then is it not by the deſer-vynge of workes. For then were favour no fa-vour. Yff it be by the deſervynge of workſ/ the is there no favour. For then were deſerving no deſervynge.

What then? Iſrahel hath not obtayned that that he ſought. Yo but yet the elecciō hath obta-ynedhit. the remnaunt are blynded. accordynge as it is written: God hath geven them the ſpre-off vnquyetnes: eyes that they ſhulde nott ſe/ and eares that they ſhulde nott heare/ even vn-to this daye. And David ſayth: Lett their table be made a ſnare to take them withall/ and an oc-caſion to faule/ and a rewarde vnto them. Lett their eyes be blynded that they ſe nott: and ever

bowe doune their backes.

I saye the: Have they therfore stombled that they shulde but saule ōly? God forbyd: but thorowe their saule is helth happened vnto the gentyls forto provoke the with all. Wherfore yf the saule of the / be the riches of the worlde: and the mynnysshynge of them the riches of the gentyls: howe moche more shulde it be soo yf they all beleved. I speake to you gentyls / in as moche as I am the apostle off the gentyls I will magnify myn office that I myght provoke the which are my flesshe ād myght save some of the. For if the castynge awaye of the / be the reconcilynge of the worlde: what shall the receavynge of them be / but lyfe agayne frō deeth? For yf one pece be holy / the whole heepe is holy. And if the rote be holy / the braunches are holy also.

Though some of the braunches be broken of / and thou beynge a wylde olive tree arte graft in amonge them / and made part taker of the rote / and fatnes off the olive tree / bost not thy sylfe agaynst the braunches. For yf thou bost thy sylfe / remember that thou bearest not the rote / but the rote the. Thou wilt saye then: the braunches are broken off / that I myght be grafte in. Thou sayest wele: be cause of vnbelefe they are broken of / and thou stondest stedfast in fayth. Be not hye mynded / but feare: seynge that god spared not the naturall braunches / lest haply he also spare not the.

Beholde the kyndnes ād rigorousnes of god: on them which fell / rigorousnes: butt towardes the kyndnes / yf thou continue in his kyndnes. or

els thou ſhalt be hewen of/ and they yf they byde
nott ſtill in vnbeleve ſhalbe graffed in agayne.
For God is of power to grafte them in agayne.
For yf thou waſt cut out of a naturall wilde oli-
ve tree/ and waſt graffed contrary to nature in
a true olyve tree: howe mocheme ſhall the na-
turall braunches be graffed in their awne olyve
tree agayne.

I wolde not that this ſecrete ſhulde be hid frō
you my bretheren (leſt ye ſhulde be wyſe in youre
awne conſaytes) that partly blyndnes ys hap-
pened in Iſrahell/ vntill the fulnes off the gen-
tyls be come in. And ſo all Iſrahel ſhalbe ſaved.
as it is written: There ſhall come oute of Syon
he that doth delyver/ and ſhall turne awaye the
vngodlynes of Jacob. And this is my teſtamēt
vnto them/ when I ſhall take awaye their ſyn-
nes. As concernynge the goſpell/ They are ene-
nies for youre ſakes: but as to chynge the electiō/
they are loved for the fathers ſak ſ.

For verely the gyftes and callynge of god are
ſoche/ that it cannot repent hym of them. For lo-
ke/ as ye in tyme paſſed have not beleved God/
yet have nowe obtained mercy thorow their vn-
beleefe: even ſo nowe have they nott beleved the
mercy which is happened vnto you/ That they
alſo maye obtayne mercy. God hath wrapped
all nacions in vnbeleve/ that he myght have mer-
cy on all.

O the depnes off the aboundaunt wiſdom ād
knowledge of God: howe incomprehenſible are
his iudgements/ and hys wayes vnſerchable.

For who hath knowen the mynde off the lorde? or who was his counseller? other who hathe geven vnto hym fyrst/ that he myght be recompensed agayne? For of hym/ and thorowe hym/ and vnto hym are all thyngs. To hym be glory for ever Amen.

The xij. Chapter.

I Beseche you therfore brethrē by the mercifulnes of God/ that ye make youre bodyes a quicke sacrifise/ holy and exceptable vnto God which is youre resonable servynge off god. and fassion nott youre selves lyke vnto this worlde: But be ye chaunged in youre shape/ by the renuynge of youre wittes/ that ye maye fele what thynge that good/ that acceptable/ and perfaicte will of god is. For I saye (thorowe the grace that vnto me geven is) to every man amonge you/ that no man esteme off hym hlfe more then it becōmeth hym to esteme: But that he discretely iudge off hym silfe accordynge as god hath dealte to every man the measur of faith.

As we have many members in one body/ and all members have not one office: So we beynge many are one body in Christ: and every mā (amōge oure selves) one anothers members. Seynge that we have divers gyftes accordynge to the grace that is geven vnto vs/ yf eny man have the gyft off prophesy/ lett hym have it that itt be agreynge vnto the fayth. Let hym that hath an office/ wayte on his office. Let hym that teteacheth take hede to his doctryne. Let hym that

exhorteth geve attendaunce to his exhortacion. Yf eny mā geve/ lett hym do it with singlenes. Let hym that ruleth/ do it with diligence. Yf eny man shewe mercy lett hym do itt with cherfulnes.

Lett love be with out dissimulacion. Hate that which is evyll/ and cleave vnto that which is good. Be kynde one to another/ with brotherly love. In gevynge honoure goo one before another. Let not that busynes which ye have in hode be tedious to you. Be fervent in the spirite. Applye youre selves to the tyme. Reioyce in hope. Be pacient in tribulacion/ continuein prayer. Distribute vnto the necessitie of the saynctes. Blesse them which persecute you. blesse but curse nott. Be mery with them that are mery. wepe with them that wepe. Be off lyke affeccion one towardes another. Be nott hye mynded/ but make youre selves equall to them off the lower sorte. Be not wyse in youre awne opiniones. Recompence to no man evyll for evyll. Provyde afore honde thyngs honest in the sight of all men. yf itt be possible/ yet on youre parte have peace with all men.

Derly beloved avenge nott youreselves butt geve roume vnto the wrath of god. For it is written: vengeaunce is myne/ and I will rewarde saith the lorde.

Therfore yf thyn enemy honger sede hym: yf he thurst/ geve hym drynke. For in so doynge thou shalt heape coles off fyre on hys heed: Be nott overcome off evyll: Butt overcome evyll with goodnes.

The Epiſtle of S. Paul.
The. xiij. Chapter.

LEt every ſoule ſubmitt hym ſylfe vnto the auctoritie off the hyer powers. There is no power but of God. The powers that be/ are ordeyned off God. Whoſoever therfore reſyſteth power/ reſiſteth the ordinaunce off God. They that reſiſt/ ſhall receave to them ſilfe damnacion. For rulers aren ott to be feared for good worke/ but for evyll. Wilt thou be with out feare of the power? Do well eyther: and ſo ſhalt thou be prayſed off the ſame. For he is the miniſter of god/ for thy welth. Butt and yff thou do evyll/ then feare. for he beareth not a ſwearde for nought. for he is the miniſter off god/ to take vengeaunce on them that do evyll. Wherfore ye muſt nedes obey/ nott for feare off vengeaunce only: but alſo becauſe of cõſcience. Even for this cauſe paye ye tribute. For they are goddes miniſters/ ſervynge for the ſame purpoſe.

Geve to every man therfore his duetie: Tribute to whom tribute belongeth: Cuſtom to whõ cuſtom is due: feare to whom feare belongeth: honoure to whõ honoure pertayneth. Owe no thinge to eny man: but to lowe one another. For he that loveth another/ fulfilleth the lawe. For theſe cõmaundements: Thou ſhalt not commit advoutry: Thou ſhalt nott kill: Thou ſhalt nott ſteale: Thou ſhalt not beare falce witnes: Thou ſhalt nott deſyre: and ſo forthyf there be eny other commaundement/ are all compaſſhended in this ſayinge: Love thyne neighbour as thy ſilfe. Love hurteth nott his neighbour: therfore is lo-

ve the fulfyllynge off the lawe.

This also we knowe/ I mea the season/ howe that it is tyme that we shulde nowe awake oute off slepe. For nowe is oure helth nerre the when we beleved. The nyght is passed and the daye is come nye. Lett vs therfore cast awaye the dedes off darknes/ and lett vs put on the armour off light. lett vs walke honestly as it were in the daye light: nott in eatynge and dryncynge: nether in chamburynge ād wantonnes: nether in stryfe ād envyinge: but putye on the lorde Jesus Christ. And make not provision for the flesshe/ to fulfill the lustes off hit.

The. xiiij. Chapter.

Him that is weake in the fayth/ receave vnto you/ nott in disputynge and troublynge hys conscience. One beleveth that he maye eate all thynge. Another whych ys weake eateth earbes. let nott hym thatt eateth/ despyse hym thatt eateth nott. And lett nott hym whych eateth nott iudge hym thatt eateth. For God hath receaved hym. What artte thou that iudgest another mannes servaunt? Whether he stonde or faule/ thatt pertayneth vnto hys master. Ye/ he shall stonde. For God is able to make hym stonde.

Thys man putteth difference bitwene daye and daye: another man counteth all dayes alyke. Se thatt no man waver in hys awne mynde. He that observeth one daye more then another/ doth ytt for the lordes pleasure. And

he that observeth not one daye more then ano-
ther/ doeth it to plase the lorde also. So that ea-
teth doth it to plase the lorde/ for he geveth god
thankf. and he that eateth not/ eateth not to ple-
ase the lorde with all/ and geveth god thankf.
For none of vs liveth his awne servaũt. ãd also
none of vs dyeth his awne servaũt. Yf we live/
we live to be at the lordes will. yf we dye/ we dye
at the lordes will. Whether we live therfor or
dye/ we are the lordes. For Christ therfore dyed
and rose agayne/ ãd revived/ that he shulde be
lorde both of deed and quicke.

But why doest thou then iudge thy brother?
other why doest thou despyse thy brother? We
shall all be brought before the iudgement seate
of Christ. For it is written: As truely as I live
sayth the lorde/ all knees shall bowe to me/ and
all tonges shall geve knowledge to god. Soo sh-
all every one off vs geve a comptes off hym silfe
to God. lett vs nott therfore/ iudge one another
eny more.

Butt iudge this rather/ thatt no man putt a
stomblinge blocke/ or an occasion to faule in his
brothers waye. For I knowe/ and surly beleve
in the lorde Jesus/ that there is nothynge com-
men off hit silfe: but vnto hym that iudgeth it to
be commen/ to hym it is commen. Yf thy broth-
er be greved with thy meate/ now walkest thou
not charitablye. Destroye not hym with thy me-
ate/ for whom Christ dyed. Suffer ye not that
youre treasure be evyll spoken of. For the kyng-
dom off god is not meate and drynke/ but righ-
tewesnes/ peace and ioye/ in the holy goost. For

whosoever in these thynges serveth Christ/ pleaseth well god: and is commended of men.

Let vs folowe tho thyngs which make for peace: and thyngs wherwith one maye edyfye another. Destroye not the worke off God for a lytell meates sake. All thyngs are pure: butt it is evyll for that man/ which eateth with hurte off his concience. Yt is good nether to eate flesshe/ nether to drynke wyne/ nether eny thynge/ wherby thy brother stombleth/ other falleth/ or is made weake. Hast thou fayth? have it with thy silfe before god. Happy is he that condempneth not hym silfe in that thynge which he alloweth. For he that maketh conscience/ is dampned if he eate: Because he doth it not off fayth. For whatsoever is not of fayth/ that same is synne.

The. xv. Chapter.

WE which are stronge ought to beare the fraylnes of them which are weake/ and not to stonde in oure awne consaytes. Let every man please his neighbour vnto his welth and edifyinge. For Christ pleased not hym silfe: but as it is written: The rebukes off them which rebuked the/ fell on me. What soever thyngs are written afore tyme/ are written for oure learninge that we thorowe pacience and comforte off the scripture shulde have hope.

God which is lorde of pacience ād consolaciō/ geve vnto every one of you/ that ye be lyke myn-ded won towardes another after the insample of Jesu Christ/ that ye all agreynge togedder/ mai-

the gentyls praȳse God for hy
written: For this cause I will
ge the gentyls / and ſinge in th
yne be ſayth: ye gentyls reioyſe
Agayne / praȳse the lorde all y
ude hym all nacions. And in a
ias ſayth there ſhalbe the rot
that ſhall ryſe to raygne over
ſhall the gentyls truſt. The g
with all ioye and peace in belevy
ye be ryche in hope thorowe the
ly gooſt.

I my ſilfe am full certified o
that ye youre ſelves are full of
led with all knowledge / and ar
won another. Neverthelaſſe I
ſomwhat boldly written vnto y
putteth you in remembraunce,
which is geven me off God f
that I ſhulde be the miniſter o
monge the gentyls / and ſhulde
ddetydyngs off God / that the g
an acceptable offeryng / ſancty
gooſt. I have therfore wherof
in Chriſt Jeſu / in tho thyngs wh
God. For I dare not ſpeake off
ges which Chriſt hath not wro

make the gentyls obedient) with worde and dede/ in myghty ſygnes and wonders/ by the power of the ſpirete off God/ ſo that from Jeruſalem and the coſtes rounde aboute/ vnto Illiricū/ I have fylled all countres with the gladde tydynge of Chriſt.

So have I enforſed my ſilfe to preache the goſpell/ not where Chriſt was named/ leſt I ſhuld have bilt on another mannes foundacion: butt as it is wrytten: To whō he was not ſpoken of/ they ſhall ſe: and they that herde nott/ ſhall vnderſtonde. For this cauſe I have bene ofte let to come vnto you: but now ſeynge I have no moare to do in theſe countres/ and also have bene deſyrous many yeares to come vnto you/ when I ſhall take my iorney into ſpayne/ I will come to you. I truſt to ſe you in my iorney/ and to be brought on my waye thither warde by you after that I have ſomwhat enioyed you.

Nowe goo I to Jeruſalē/ and miniſter vnto the ſayncte. For it hath pleaſed them off Macedonia and Achaia/ to make a certayne diſtribucion apon the powre ſanctes which are at Jeruſalem. Yitt hath pleaſed them verely/ and their detters are they. For yff the gentyls be made parte takers offt their ſpirituall thynges/ their duteyes to miniſter vnto them in carnall thynges. When I have performed thys/ and have ſhewed them this frute/ I wyll come backe agayne by you into ſpayne. And I am ſure when I come/ that I ſhall come with abōundaunce off the bleſſynge off the goſpell off Chriſt.

I beſeche you brethē for oure lorde Jeſu Chriſtes ſake/and for the love of the ſprete/ that ye helpe me in my buſynes/ with youre prayers to god for me/ that I maye be delyvered from thē which believe not in Jewry. and that this my ſervice/ which I have to Jeruſalem/ maye be accepted to the ſanctſ/ that I maye come vnto you with ioye/ by the will off God/ and maye with you be refreſhed. The God off peace be with all you Amen.

The.xvj. Chapter.

I Cōmende vnto you Phebe oure ſiſter (which is a miniſter of the cōgregacion of Chencrea) that ye receave her in the lorde as it becōmeth ſayncte/ and that ye aſſiſt her/ in whatſoever buſines ſhe neadeth of youre ayde. For ſhe hath ſuckered many/ and myne awne ſilfe alſo. Grete Priſca and Aquila my helpers in Chriſt Jeſu: which have for my lyfe layde doune their awne neckes. vnto whom not I only geve thanckes but alſo all the congregaciōs of the gentils. Lykewyſe grete all the company that is in their houſſe. Salute my welbeloved Epenetos/ which is the fyrſt frute amonge them of Achaia. Grete Mary which beſtowed moche labour ō vs. Salute Andronicus/ and Junia my cofyns/ which were preſoners with me alſo/ which are wele taken amonge the apoſtles/ and were in Chriſt before me. Grete Amplias my beloved in the lorde. Salute Urbā oure helper in Chriſt/ād Stachys my beloved. Salute Apellas approved in Chriſt. Salute thē which are of Ariſtobolus

houſſholde. Salute Herodiō my kynſmā. Grete them of the houſholde of Narciſſius which are i the lorde. Salute Triphenaād Triphoſa/ which wemen labour in the lorde. Salute the beloved Perſis/ which laboured moch in the lorde. Salute Rufus choſen in the lorde/ and his mother and myne. Grete Aſyncritus/ Phlegon/ Hermas/ Patrobas/ Mercurius/ and the brethren which are with them. Salute Philologus and Julia/ Nereus and his ſiſter/ and Olimpha/ and all the ſayncts which are with them. Salute won another amonge youre ſelves with an holy kyſſe. The congregacions of Chriſt ſalute you.

I beſeche you brethrē marke them which cauſe diviſion/ and geve occaſions of evill contrary to the doctryne which ye have learned: and avoyde them. For they that are ſuche ſerve nott the lorde Jeſus Chriſt but their one bellyes. And by ſwete preachyngf ād flatteryngе wordes deceave the hertes of the innocētes: for youre obedience is ſpoken off amonge all men. I am glad no dout off you. But yet I wolde have you wyſe vnto that which is good. And to be innocent as concernynge evyll. The God off peace ſhall treade Satan vnder youre fete in ſhorte tyme. The grace off oure lorde Jeſu Chriſt be with you.

Thimotheus my worke felow/ and Lucius/ and Jaſon/ and Sopater/ my kynſmen ſalute you. I Tercius ſalute you/ which wrote thys epiſtle in the lorde. Gaius myn hoſte and the hoſte off all the congregacions/ ſaluteth you. Eraſtus ſaluteth you/ the chamberlayne off the cite.

And Quartus a brother/ saluteth you. The grace of our lorde Jesu Christ be with you all Amen.

To hym that is of power to stablysshe you accordynge to my gospell/ wher with I preache Jesus Christ/ in openynge of the mistery which was kept closse sence the worlde began/ and nowe is opened at thys tyme & declared in the scriptures of prophesy/ by the commaundement of the everlastynge god/ to steare vppe obedience to the faythe publisshed amonge all nacions: To the same god/ which alone is wyse/ be prayse thorowe Jesus Christ for ever Amen.

To the Romayns.

Sent from Chorrinthum by phebe/ she that was the minister vnto the congregacion at Chenchrea.

The fyrſt piſtle of Paul the Apoſtle to the Corinthyans.

The fyrſt Chapter.

PAul by vocacio the Apoſtle of Jeſus Chriſt thorowe the will of god and brother Soſthenes
Vnto the congregacio of God which is at Corinthum. To the that are ſanctifyed in Jeſus chriſt/ſanctf by callynge/ with all them thatt call on the name of oure lorde Jeſus Chriſt in every place/ both of theirs and of oures.

Grace be with you and peace from God oure father/and from the lorde Jeſus Chriſt.

I thanke my god all wayes on youre behalfe for the faveour of god which is geve you by Jeſus Chriſt/that in all thīgs ye are made ryche by hī/in all ſpeache and in all knowledge (even as the teſtimony of Jeſus Chriſt was confermed ī you) ſo that ye are behynde in no gyft/ and waite for the aperynge off oure lorde Jeſus Chriſt which ſhall ſtrengthe you vnto the ende/ that ye maye be blamleſſe in the daye off oure lorde Jeſus Chriſt. God is faythfull/ by whom ye are called vnto the felliſhyppe off his ſonne Jeſus Chriſte oure lorde.

I beſeche you brethrē i the name of oure lorde

Jeſus Chriſt / that ye all ſpeake one thynge / and that there be no diſſencion amõge you: but beye perfect in one mynde / and one meanynge. yit is ſhewed vnto me (my brethren) off you by them that are of the houſſe of Cloe / that there is ſtrife amonge you / I ſpeake of that which every one of you ſayth: I holde of Paul / Another ſayth: I holde of Apollo: Another ſayth: I holde off Cephas: And another ſayth I holde of Chriſt. Is Chriſt devided? was Paul crucified for you? or ther were ye baptiſed in the name of Paul? I thanke god that I cristened none of you / but Criſpus and Gaius / lest eny shulde ſaye that I in myn awne name had baptiſed. I baptiſed alſo the houſſe of Stephana. Forthermore I nowe I not whether I baptiſed eny man or noo.

For Chriſt ſent me not to baptiſe / but to preache the goſpell / not with wiſdom of wordes / lest the crosſe of Chriſt shulde have ben made of none effecte. For the preachynge off the crosſe is to them that perisſhe foliſſhnes: but vnto vs which are ſaved / it is the power off God. For it is written: I will deſtroye the wiſdome of the wyſe and will caſt awaye the vnderſtondynge of the prudent. Where is the wyſe man? where is the ſcribe? where is the ſearcher of this worlde? hath not god made the wiſdom of this worlde foliſſhnes?

For when the worlde thorow wiſdom knew not god / in the wiſdom of god it pleaſed god thorow foliſſhnes off preachynge to ſave them that believe. For the Iewes requyre a ſigne / and the grekes ſeke after wiſdom. but we preach Chriſt

crucified/ vnto the iewes an occasion off allynge and vnto the grekꝰ folisshnes: but vnto them which are called both of Jewes and grekꝰ we preache Christ the power of god/ and the wisdom of god. For Godly folysshnes is wyser then men: And godly weaknes is stronger then are men.

Brethern loke on youre callinge howe that not many wyse men after the flesshe/ not many myghty/ not many of hye degre are called: But God hath chosen the folysshe thyngꝰ off the worlde/ to confounde the wyse. ād hath chosyn the weake thyngꝰ of the worlde/ to confounde thyngꝰ which are myghty. And vile thyngꝰ off the worlde/ and thyngꝰ which are despysed/ hath god chosen yee and thyngꝰ of no reputacion/ forto brynge to nought thyngꝰ off reputacion/ that noo flesshe shulde reioyce in his presence. ād vnto him pertayne ye/ in Christ Jesu/ which off god is made vnto vs wisdom/ ād also righteweſnes/ and sanctifiynge/ and redempcion. that acordynge as it is written: he which reioyseth/ shulde reioyce in the lorde.

The. ij. Chapter.

AND I brethrē when I cam to you/ cam not in gloriousnes of wordes or of wisdom/ shewynge vnto you the testimony of God. Nether shewed I my silfe that I knewe eny thynge amonge you save Jesus Christ/ even the same that was crucified. And I was amonge you in weaknes/ and in frare/ and in mochetremblynge. And my wordes/ ād my preachīge were not with entysynge wordes of mannes wysdom: but in

ſhewynge of the ſpꝛete and of power/ that youre fayth ſhulde nott ſtonde in the wiſdom off men/ but in the power of god.

We ſpeake that which is wiſdom amonge them that are perfaicte: not the wiſdō of this worlde nether off the ruelars off this worlde (which goeth to nought) but we ſpeake the wiſdom off god/ which is in ſecrete and lieth hid/ which god ordeyned before the woelde vnto oure glory: which wiſdom none of the ruelars of the woꝛlde knewe. For had they knowen it/ they wolde not have crucified the loꝛde of glory: but as it is writte The eye hath not ſene/ and the eare hath not herde/ nether have entred into the herte of mā/ the thynges which god hath pꝛepared for them that love hym.

But God hath opened them vnto vs by hys ſpꝛete. For the ſpꝛete ſearcheth all thyngs/ yee the bottom of goddes ſecrets. For what mā knoweth the thyngs of a mā: ſave the ſpꝛete off a mā which is with in hym? Even ſo the thyngs off god knoweth no man/ but the ſpꝛete of god. and we have nott receaved the ſpꝛete off the woꝛlde: but the ſpꝛete which commeth of god/ for to knowe the thyngs that are geven to vs of god/ which thyngs also we ſpeake/ not in the cōnynge wordes off mannes wiſdom/ but with the cōnynge woꝛdes off the holy goost/ makynge ſpꝛetuall cōpareſons of ſpꝛetuall thyngs. For the naturall mā perceaveth not the thyngs off the ſpꝛete off god: For they are but folyſſhnes vnto hym. nether can he preceave them because he is ſpꝛetually examyned: but he that is ſpꝛituall diſcuſſeth all thys

yngf: yet he hym ſilfe is iudged off no man. For. who knoweth the mynde of the lorde/ other who ſhall ſo rame hym: but we vnderſtonde the mynde off Chriſt.

The. iij. Chapter.

AND I coulde not ſpeake vnto you brethren as vnto ſpirituall: but as vnto carnall/ even as it were vnto babes in Chriſt. I gave you mylke to dzynke and not meate. For ye then were not ſtronge/ nor nether yet are ſtronge. For ye are yet carnall. As longe verely as there is amonge you envyinge/ ſtryfe/ and diſſencion: are ye not carnall/ and walke after the maner of men? As longe as one ſayth: I holde of Paul/ and another/ I am of apollo. are ye not carnall? What is Paul? what thinge is apollo? but miniſters by whome ye beleeved even as the lorde gave every man grace. I have planted: Apollo watred: but god gave the increare. So then/ nether is he that planteth eny thynge/ nether he that watreth: but god which gave the increare.

He that planteth/ and he that watreth/ are nether better then the other. Every man yet ſhall receave his rewarde acordynge to his labour. We are goddis labourers: ye are goddis husbandrye/ ye are goddis byldynge. Acordynge to the grace of god geven vnto me/ as a wyſe bilder have I layde the foundacion/ another hath bylt therone: but let every man take hede howe he bildeth apon. For other foundacion can no man lave/ then that which is layde/ which is Jeſus Chriſt. Yff eny man bilde on this foundacion/ golde/

ſyde: ye ſhall receaue a rew
worke burne/ he ſhall ſuffr
ſafe hym ſylfe. neuertheleſ
row fyre.

Are ye nott ware that ye
and howe that the ſpirite of
Yf eny man defyle the temp
God deſtroye. For the temp
wh ich temple are ye. Lett n
ſilfe/ yf eny man ſeme wyſea
be a fole in thys worlde/ tha
For the wiſdom of this worl
God. For it is writen: He co
their craftynes. And agayne
thoughtes of the wyſe that th
fore let no man reioyce in me
reyoures/ whether it be Pau
ther Cephas: wether it be the
other deeth / whether they b
thyngs to come: all are youre
ſtes/ and Chriſt is goddis.

The. iiij. Ch

Lett men this wyſe eſteme
niſters of Chriſt/ and diſp
ſt of god. further more it is req
ſers that they be founde faithf
but a very ſimple th

of you/other of mās daye. No I iudge not myn awne silfe. I know nought by my silfe: yet am I not therby iustified. hit is the lorde that iudgeth me. Therfore iudge no thynge before the tyme/ vntill the lorde come/which will lighten thyngs that are hid in darcknes: and open the counsels of the hertis. and then shall every mā have prayse off God.

These thīgs brethren I have described ī myn awne person/and Apollos: for youre sakis/that ye myght learne by vs thatt no man counte off hym silfe beyonde that which is above written: that one swell nott agaynst another for eny mans cause. For who perferreth the? What hast thou/that thou hast not receaved? yf thou have receaved it: why reioysest thou as though thou haddest not receaved it? Nowe ye are full: nowe ye are made rych. ye raygne as kyngs with oui vs: ād I wold to god ye did raygne/that we myght raygne with you.

My thynketh that god hath shewed vs which are apostles/for the hynmost off all/ as it were men apoynted to deeth/for we are a gasyngstocke vnto the worlde/ and to the angels/ and to mē/we are foles for Christes sake/ād ye are wyse thorow Christ: we are weake/ād ye are strōge. ye are honorable and we are despised. Even vnto this daye we honger and thyrst/ and are naked/and are boffetted with fistes/ and have no certayne dwellynge place/ and labour workynge with oure owne hondes. We are reviled/ and yet we blesse. we are persecuted/ and suffer it. We are evyll spoken off/ ād we praye. we are

made as it were the filthynes off the worlde/ the
offcowrynge of all thiges/ evē vnto thys tyme.
I write not these thyngs to shame you: but as
my beloved sonnes I warne you. For though ye
have ten thousande instructours in Christ: yet
have ye nott many fathers. In Christ Jesu/ I
have begotten you thorowe the gospell. Wher-
fore I desyre you to counterfayte me. For this
cause have I sent vnto you Timotheus/ which
is my deare sonne/ and faithfull in the lorde/ w-
hich shall put you in remembraunce off my wa-
yes which I have in Christ/ even as I teach ev-
ery where in all congregacions. Some swell as
though I wolde come no more at you: but I w-
ill come to you shortely/ yf god will/ and will kn-
owe/ not the wordes off them whiche swell/ but
the power. For the kyngdom off God is not in
wordes/ but in power. What will ye? Shall I
come vnto you with a rodde/ or els in love/ and
in the sprete of mekenes?

The. v. Chapter.

There goeth a commen saynge that there is
fornicaciō amonge you/ ād soche fornica-
ciō as is not once named amonge the gentyls: th-
at won shulde have his fathers wyfe. and ye sw-
ell and have not rather sorowed/ that he which
hath done this dede myght be put from amōge
you. For I verely as absent in body/ even so pr-
esent ī sprete/ have determined all redy (as tho-
ugh I were present) of hym that hath done this
dede/ in the name of oure lorde Jesu Christ/ wh-
en ye are gaddered togedder/ ād my sprete/ with

the power off the lord Jesus Christ / to deliver hym vnto Saiā / for the destrucciō of the flesshe that the sprete maye be saved in the daye off the lorde Jesus.

Youre reioysynge is not good. Knowe ye not that a lytell leven sowereth the whole lōpe of dowe? pourge therfore the olde leven / that ye maye be newe dowe as ye are swete breed. For Christ oure ester lambe is offered vppe for vs. Therfore let vs kepe holydaye / not with olde leven / nether with the levē of maliciousnes ād wickednes but with the swete breed of purenes and trueth.

I worte vnto you in a pistle that ye shulde not cōpany with fornicatours. And I meante nott atall of the fornicatours of this world / other off the coveteous / or of extorsioners / other of the ydolaters: for then muste ye nedes have gone out of the worlde: but now I have written vnto you that ye cōpany not togedder. Yf eny that is called a brother / be a fornicator / or coveteous / or a worshipper of ymages / other a raylar / other a dronkard / or an extorcionar: with hym that is soche se that ye eate not. For what have I to do to iudge thē which are with out? Do ye not iudge thē that are with in? Thē that are with out / god shall iudge. Put awaye from amonge you that evyll parsone.

The. vj. Chapter.

HO we dare one of you hayynge busines with another / goo to lawe vnder the wicked? ād not rather vnder the sanctꝰ? Do ye not know that the sayncti shall iudge the worlde? Yf the worlde shalbe iudged by you: are ye nott goode

at not one art all: that ca iuoge
ād brother: but one brother go
another: and that vnder the vnt

Nowe therfore is there vtterl
ge you / be cause ye goo to lawe o
Why rather suffer ye not wrong
suffre ye not youre selves to be r
youre selves do wronge / ād rob
brethrē. Do ye not remember h
righteous shall not inheret the k
Be not deceaved. For nether fo
er worshyppers off ymages / n
gers / nether weaklingꝰ / nether
selves with the mankynde / ne
ther the coveteous / nether drōk
rsed speakers / nether pillers /
kyngdom off god. And soche w
ye are wesshed: ye are sanctifie
by the name off the lorde Jesu
rete of oure God.

All thyngꝰ are lawfull vnto
gꝰ are not profitable. I maye
I will be brought vnder noma
tes are ordeyned for the belly /
meates: but God shall destro
them. Let nott the body be ap

cacion/ butt vnto the lorde/ and the lorde vnto the body. God hath rayſed vppe the lorde/ and ſhall rayſe vs vppe by his power. Other remember ye nott/ that youre bodyes are the membres of Chriſte: Shall I nowe take the membres off Chriſt/ and make them the membres of an harlott: God forbid. Do ye nott vnderſtonde thatt he whych coupleth hym ſilfe with an harlott/ is become one body. For two (ſayth he) ſhalbe one fleſſhe: butt he that is ioyned vnto the lorde is one ſpirete.

Fle fornicacion. All ſynnes that a mā doth/ are with out the body. Butt he that is a fornicator/ ſynneth agaynſt his awne body. Knowe ye not howe thatt youre bodyes are the temple off the holy gooſt/ which is in you/ whom he have of God/ and howe that ye are not youre awne? For ye are dearly bought. Therfore glorifye ye god in youre bodyes and in youre ſpiretes/ for they are goddis.

The. vij. Chapter.

AS Cōcernynge the thyngs wher of ye wrote vnto me: Hitt is good for a man/ nott to touche a woman. Nevertheleſſe to avode fornicacion/ lett every man have his wyfe: and lett every woman have her huſbande. Let the man geve vnto the wyfe due benevolence. Lyke wyſe alſo the wyfe vnto the man. The wyfe hath nott power over her awne body: butt the huſbande: And lyke wyſe the man hath not power over his awne body: butt the wyfe. Withdraw not youre ſelves one from another excepte itt be with con-

god / won after this māner / a noth
I saye vnto the vnmaried men / an
it is good for thē yf they abyde ever
ād yf they cannot abstayne / let the
it is better to Mary then to bourn
Vnto the maried commaunde n
leade: that the wyfe separate nott
the man. yf she separate her silfe /
ne vnmaried / or be reconciled vnt
de agayne. And lett not the husba
ye his wyfe from hym.
To the remnaunt speake I / ād
yff eny brother have a wyfe that
yf she be content to dwell with hym
putt her awaye. And the woman
her husbande an infidell / yff he co
with her / lett her nott putt hym aw
vnbelevynge husbande is sanctifi
fe: and the vnbelevynge wyfe is
the husbande. Or els were your
clene: but nowe are they pure. B
vnbelevynge departe / lett hym de
ther or a sister is not in subiection
hath called vs in peace. For how
o woman / whether thou shalt sa
de or not? Other howe knowest th

ther thou shalt save the wyfe or not? but even as god hath distributed to every man.

As the lorde hath called every person/ so let hī walke: ād so orden I in all congregacions. yf eny man be called beynge circumcised/ let hym ad de nothynge therto. yf eny be called vncircumcised: let hym not be circumcised. Circumcisiō is nothynge. vncircūcisiō is nothynge: but the keppyng of the cōmaundment of god is altogedder. Let every man abide in the same state wer in he was called. Arte thou called a servaunt? care not for hit. Neverthelesse if thou mayst be fre/ vse it rather. For he that is called in the lorde beynge a servaūt/ is the lordes freman. Lykwyse he that is called beynge fre/ is Christes servaunt. Ye are dearly bought/ be not mēnes servaūtf. Brethren lett evere man wherin he is called/ therin abyde with god.

As cōcernynge virgins/ I have noo cōmaundment of the lorde: yet geve I counsell as wō that hath obtayned off the lorde to be faithfull. I suppose that it is good for the presēt necessite. for it is good for a mā so to be. Arte thou boūde vnto a wyfe? seke nott to be lowsed. Arte thou lowsed frō a wife? seke not a wyfe. but ād yf thou take a wyfe/ thou hast not sinned. Lykwyse if a virgin mary/ she hath not sined: neverthelesse soche shall have trouble ī their flesshe: but I fa ver you.

This saye I brethrē/ the tyme is shorte. Hitt remayneth that they which have wyves/ be as though they had none: ād they that wepe/ be as though they wept not: ād they that reioyce/ be as though they reioysed nott: And they that bye/

careth for the thyngs off the
maye please his wyfe. There
ene a virgen and a wyfe. The
reth for the thyngs of the lorde
pure both in body and also in
at is maried / careth for thyn
howe she maye please her hus
I for youre proffit / not to tan
but for that which is honest a
And that ye maye quyetly clea
with out separacion.

Yf eny man thynke that it i
virgen if she passe the tyme off
so nede requyre / let hi do what
neth not: let them be coupled t
the lesse / he that purposeth sur
havynge none nede: but hath p
wone will: and hath so decreed in
will kepe his virgen / doth wele
ioyneth his virgen in marlage
he that ioyneth not his virgen
better. The wyfe is bounde to t
as her husband liveth. Yf her
she is at her liberte to mary wit
only in the lorde. but she is happ
yde / in my iudgment. And I th
I have the spyrete off God

The viij. Chapter.

TO speake off thyngs dedicate vnto ydols/ we are sure that we all have knowledge. Knowledge maketh a man swell: but love edifieth. yf eny man thynke that he knoweth eny thynge/ he knoweth nothynge yett as he ought to knowe. but yff eny man love god/ the same is knowen of hym.

To speake of meate dedicat vnto ydols/ we are sure that there is none ydoll in the worlde: and that ther is none other god but one. And though there be that are called goddes/ whether in heven other in erth (as there be goddes many and lordes many) but vnto vs is there one god/ which is the father/ off whom are all thynges/ and we in hym: and one lorde Jesus Christ/ by whom are all thyngs/ and we by hym.

But every man hath not knowledge. for some suppost that their is an ydoll/ vntill this houre/ and eate as off a thynge offered vnto the ydole/ and so their consciences beynge yet weake are defyled. Meate maketh vs not accepted to god: Nether yff we eate are we the better: Nether yf we eate not are we the worsse.

But take hede that youre libertie cause nott the weake to faule. For yf some man se the which hast knowledge sitt at meate in the ydoles temple shall nott the conscience off hym which is weake be boldened to eate those thyngs which are offered vnto the ydole? And so thaow thy knowledge shall the weake brother perish be for whom christ dyed. When we synne so agaynst the brethre

Am I not an Apostle? a
I not sene Jesus Chri
not ye my worke in the lorde.
postle vnto other/ yet am I v
ale off myne Apostleshippe
Myne answer to them that a
ve we not power to eate and
ve we nott power to leade ab
as we le as other Apostles/ a
off the lorde/ and Cephas?
Barnabas have not power t
eth a warfare eny tyme att h
planteth a vyneard and eat
te? or who fedeth a flocke and
mylke?

Save I these thigs after th
or sayth nott the lawe the san
writte in the lawe of Moses: T
fell the mouth of the oxe that t
rne. doth god take thought for
he it nott all togedder for oure
sakes no doute this is written:
reth shulde eare in hope: and th
sheth in hope/ shulde be part
Yf we sowe vnto you spirituall
ate thynge yf we reepe youre

yf other be part takers of this power over you? wherfore are not we rather.

Neverthelesse we have not vsed this power: but suffre all thyngs lest we shulde hynder the gospell of Christ. Do ye not vnderstonde howe that they which ministre in the temple: have their fyndynge of the temple: And they which wayte att the aulter are partakers with the aultre? Even so also ordeyned the lorde ordayne / thatt they whych preache the gospell / shulde lyve off the gospell: But I have vsed none of these thyngs.

Nether wrote I these thyngs that it shulde be soo done vnto me. For it were better for me to deye / then that eny man shulde take this reioysynge frō me. In that I preache the gospell I have no thynge to reioyce of. For necessite is putt vnto me. woo is it vnto me yf I preache not the gospell. yf I do it with a good will / I have my rewarde. yf I do it agaynst my will / ā office is cōmitted vnto me. what is my rewarde then? Verely that whē I preach the gospell / I make the gospell of Christ free / that I misvse not myne auctorite in the gospell

For though I be free from all mē / yet have I made my selfe servaūt vnto all mē that I myght wyn the more. And vnto the iewes / I became as a iewe / to wyn the iewes. To thē that were vnder the lawe / was I made as though I had bene vnder the lawe / to wyn them that were vnder the lawe. To thē that were with out lawe / becā I as though I had bene with out lawe (when I was not with out lawe as perteyninge to god / but vnder a lawe as concernynge Christ) to wyn thē thatt were with out lawe. To the weake became I as

...course/ runneall/ yet bi
rewarde. So runne that ye
ry man that proveth mastre
thyngf. and they do itt to ob
croune: but we to obtayne ar
ne. I therfore soo runne/ not
ne thynge. So fyght I/ not a
the aier: but I tame my body
to subieccion/ lest after that
other/ I my silfe shulde be a

The. x. Chap

BRethren I wolde not th
noraunt off this/ howe
were all vnder a coulde/ and
the see/ and were all baptised
cloude/ and in the see. and did
rituall meate/ and did all dry
of spirituall drynke. And th
spretuall rocke that folowed
was Christ. but i many of the
For they were overthrowen i

These are ensamples to vs
lust after evyll thyngf/ as the
be ye worshippers of Image
them accordynge as ytt is wri
sate doune to eate and drynke/

as ſome of them cõmitted fornicacion/and were deſtroyed in one daye xxiij. thouſande. Nether let vs tempte Chriſt/ as ſome off them tempted ād were deſtroyed of ſerpentſ. Nether murmure ye as ſome of them murmured/and were deſtroyed off the deſtroyer.

All theſe thyngſ happened vnto them forensambles/and were written to put vs in remembraunce/whom the endes off the worlde are come apon. Wherfore lett hym thatt thynketh he ſtondeth/take hede leſt he fall. There hath none other tẽptacion taken you but ſoche as foloweth the nature of man. God is faythfull/which ſhall not ſuffer you to be tẽpted above youre ſtrenghte: but ſhall in the mydes off the temptacion make awaye to eſcape out. Wherfore my deare beloved/flee from worſhippynge of ydols.

I ſpeake as vnto them which have diſcrecio/ Judge ye what I ſaye. Is not the cuppe of blessinge which we blyſſe/partakynge of the blounde of Chriſt? ys not the breed which we breake/partetakynge of the body of Chriſt? be cauſe that we (though we be many) yet are one breed/ād one body/as moch as we all are partetakers off one breed. Beholde Iſrahell which walketh carnally. Are not they which eate of the ſacrifyſe/partetakers off the aultre?

What ſaye I thē? that the ymage is eny thinge? or that it which is offered to ymages is eny thynge? Naye but I ſaye/that thoſe thēgſ which the gētyls offer/they offer to devyls/ād not to god. And I wolde not that ye ſhulde have felliſhippe with the devyls. Ye cannot drynke of the cuppe

yngf edifyenot. Lett noman
phet: butlett every man ſeke b
lthe.

What ſoever is ſolde in the
te/and axe no queſtions for co
the erth is the lordis/and all t
eny off them which beleve nott
and yff ye bedisposed to goo/u
before youeate/axynge no qu
ences ake: but and yff eny man
is is dedicate vnto ydols/eate
fake that ſhewed it/and for hu
ener the erth is the lordes and
Conſcience I ſaye/not thyne: b
of that other. Why ſhulde my
of another mannes conſciẽce?
parte with thanke: why am I e
that thynge wher fore I geve th

Whether therfore yeeate or
ſoever ye do/do all to the prayſe
at ye geve occaſion off evell/net
nor yet to the gentyls/nether to
on of god: even as I pleaſe all m
not ſekynge myne awne profet/
of many/that they mygbt be ſav
as I do Chriſt.

The. xj. Chapter.

I Cōmende you brethren that ye remēber me in all thyngs/ and kepe the ordinauncs which I gave you. I wolde ye knewe that Christ is the heed of every man. and the womans heed is the man/ and Christs heed is God. Every man prayinge or prophesyinge havynge eny thynge on his heed/ shameth his heed. Every womā that pryeth or prophesieth bare hedded/ dishonesteth her heede. For it is even all won/ ād the very same thynge even as though she were shaven Yf the woman be not covered/ lett her also beshavē. Yf it be shame for a woman to be shaven or horne/ let her cover her heed.

A man ought not to cover his heed/ for as moche as he is the ymage ād glory of god. The woman is the glory of the man. For the man is not of the woman/ but the woman of the man. Nether was the mā created for the womās sake: but the woman for the mannes sake. For this cause ought the woman to have power in her heed/ for the angels sakes. Nevert helesse/ nether is the mā with oute the woman/ nether the womā with out the man in the lorde. For as the woman is of the man/ evē soo is the mā by the womā: but all is of God. Judge i youre selves whether it be cōly that a woman praye vnto god bare hedded. Or els doth not nature teach you/ that it is a shame for a mā/ if he have longe heere: and a prayse to a womā if she have lōge heere? For her heere is gevē her to cover her with all. yf there be eny mā amōge you that lusteth to stryve/ let hi knowe that

deſſencion amonge you: And
For there muſt be ſectes amo
which amonge you are perfa
en. When ye come togedder i
cannot eate the lordes ſuppe
begynneth a fore to eate his
one is hongrye/and another
ye nott houſes to eate and to d
deſpyſe ye the congregacion
ame them that have nott? w
vnto you? ſhall I prayſe you
you not.

That which I gave vnto y
the lorde. For the lorde Jeſus
the which he was betrayed/to
nked and brake/and ſayde: T
this is my body which is brok
do ye in the remembraunce of
mãner he toke the cuppe when
ſayinge: This cuppe is the new
bloud/this do as oft as ye dri
braunce off me. For as often a
is breed/and drynke thys cupp
the lordes deeth/till he come. W
veer ſhall eate off this breed/or
ppe vnworthely/ſhalbe gilti
blout off the lorde. Let a man

hym ſilfe / and ſo let hym eate off the breed and
drynke off the cuppe. For he that eateth or dryn-
keth vnworthely / eateth and drynketh his awne
damnacion / be cauſe he maketh no difference
of the lordis body.

For this cauſe many are weake and ſicke a-mo-
ge you / and many ſlepe. Yff we had truly iud-
ged oure ſelves / we ſhulde not have bene iud-
ged. When we are iudged of the lorde we are ch-
aſtened / be cauſe we ſhulde not be damned wi-
th the worlde. Wherfore my brethren / when ye
come togedder to eate / tary one for another. yff
eny man hōger let hym eate at home / that ye co-
me not togedder vnto cōdemnacio. Wother thy-
ngſ will I ſet in order whē I come.

The. xij. Chapter.

FOr ſpretuall thyngſ brethren I wolde not
have you ignoraunt. ye knowe that ye were
gentyls / and went youre wayes vnto dom ydo-
les / even as ye were ledde. Wherfore I declare
vnto you that no man ſpeakynge in the ſprete of
god diffieth Jeſus. Alſo no man can ſaye that
Jeſus is the lorde: but by the holy gooſt.

There are diverſitties of gyftes verely / yet
but one ſprete. And there are differēces of admi-
niſtracios / and yet but one lorde. And there are
diverse manneres off operacions / and yet but o-
ne God / which worketh all thyngſ that are wr-
ought in all creatures. The gyftes off the ſprete
are geven to every man to proffit the congrega-
cion. To won is geven the vtteraunce off wiſdō:
to another is geven te vtteraunce off knowledge
by the ſame ſprete: to another is geven fayth /

woll.

For as the body is one/ād
ād all the mēbres of one body
ny/ yet are but one body: evē
one sprete are we all baptised
whether we be iewes or gent
bonde or fre. and have all dr
For the body is not one mem
the fote saye: I am not the ho
not of the body: is he therfore
if the eare saye I am not thee
of the body: is he therfore not
the body were an eye: where w
if all were hearīge: where we
But nowe hath god dispose
ry one of them in the body/ at
Yf they were all one mēber: w
nowe are there many member
dy. ād the eye cannot saye vnt
ve no nede of the: nor the hed
have no nede of you. Ye rath
ose membres off the body whi
feble/ are most necessary. And
ers of the body which we thyn
we most honestlie on. And our
have most beautyon. for oure

nede it not: but God hath ſo diſpoſed the body/ and hath geven moſt honoure to that parte wh/ ich laked/ leſt there ſhulde be eny ſtryfe in the bo/ dy: butt that the members ſhulde indifferently care one for another. And iff one member ſuffer all ſuffer with hym: yff one member be had in honoure/ all members be glad alſo.

Ye are the body off Chriſt/ and members won off another. And God hath alſo ordeyned in the congregacion/ fyrſt the Apoſtels/ ſecon/ darely prophetſ/ thyrdly teachers/ then them that do miracles/ after that the gyftes off hea/ lynge/ helpers/ goverꝛners/ diverſite off ton/ ges.

Are all apoſtles? are all prophetſ? Are all teachers? are all doars off miracles? have all the gyftes off healynge? Do all ſpeake with ton/ ges? do all interprete? Covet after the beſt gy/ ftes. And yet ſhewe I vnto you a moare excellēt waye.

The. xiij. Chapter.

Though I ſpeake with the tongꝛ of men ād angels/ and yet had no love/ I were evē as ſoundynge braſſe: and as a tynklynge Cymball. and though I coulde prophely/ and vnderſtode all ſecretes/ and all knowledge: yee/ if I had all fayth ſo that I coulde move mountayns oute of there place/ and yet had no love/ I were noth/ ynge. And though I beſtowed all my goddes to fede the povꝛe/ and though I gave my bodye/ ven that I burned/ ād yet have no love/ it profi/ eteth me nothynge.

Love suffreth lōge/ and is cortrous. love envieth nott. Love doth nott frawardly/ swelleth not/ dealeth not dishonestly/ seketh nott her awne/ is not provoked to anger/ thynketh not evyll reioyseth not in iniquite: but reioyseth in the trueth/ suffreth all thynge/ beleveth all thyngs hopeth all thyngs/ endureth ī all thyngs. Though that prophesyinge fayle/ other tonges shall cease/ or knowledge vanysshe awaye: yet love falleth never awaye.

For oure knowledge is vnparfet/ and oure prophesyīge is vnperfet: but whē thatt which is parfet is come: thē that which is vnparfet shall be done awaye. When I was a chylde/ I spake as a chylde/ I vnderstode as a childe/ I ymmagened as a chylde: but as soneas I was a man I put awaye all childesshnes. Nowe we se in a glasse even in a darke speakynge: but then shall we se face to face. Nowe I knowe vnparfectly: but then shall I knowe even as I am knowen. Nowe abideth fayth/ hope/ and love/ even these thre: but the chefe of these is love.

The .xiiij. Chapter.

LAbour for love/ ād covet spretuall gistes: ād most chefly for to prophesy. For he that speaketh with tōges speaketh not vntomē/ but vnto god. No mā heareth hīr For ī the sprete he speaketh misteris. But he that prophesieth speaketh vntomē/ for their edifyinge ād cōforte. He that speaketh with tonges/ proffiteth hī silfe: he that prophesyeth edifieth the congregacion. I wolde that ye all spake with tonges: but rather that ys

propheſied. For greater is he that propheſieth/ then he that ſpeaketh with tonges/ except he expoune hit alſo/ that the congregacion maye have edifyinge. Nowe bretheren if I come vnto you ſpeakinge with tonges: what ſhall I profit you? except I ſpeake vnto you/ other by revelacion/ or knowledge/ or propheſyinge/ or doctrine.

Moreover when thyngs with out lyfe geve ſounde: whether it be a pype/ or an harpe: except they make a diſtinccion in the ſoundes: howe ſhall it be knowen what is pyped or harped? And alſo if the trompe geve ā vncertayne voyce/ who ſhall prepare hym ſilfe to fyght? Even ſo lykwyſe when ye ſpeake with tonges/ except ye ſpeake wordes that have ſignificacion/ howe ſhall ytt be vnderſtonde what is ſpoke? For ye ſhall but ſpeake in the ayer.

Many kyndes off voyces are in the worlde/ and none off them ar with out ſignificacion. Yf I knowe not what the voyce meaneth/ I ſhalbe vnto hym that ſpeaketh an alient: and he thatt ſpeaketh ſhalbe an alient vntome. Even ſo ye (for a moche as ye couvet ſpretuall giftes) ſeke that ye maye have plenty vnto the edifyinge off the congregacion.

Wherfore lett him that ſpeaketh with tōges/ peaye that he maye interpret alſo. Yff I praye with tongs/ my ſprete prayeth: butt my mynde ys with out frute. What is it then? I will praye with my ſprete/ and will praye with my mynde alſo. I will ſinge with my ſprete/ and will ſinge with my mynde alſo.

For els when thou bleſſeſt with the ſprete/ ho-

cogregaciō to speake five w
de to the informaciō of othe
usande wordes with the to

Brethrē be not children
nge maliciousnes be childre
fer. In the lawe it is written
and with other lippes wyll
people/and yett for all that
reme sayth the lorde. Wh
a signe/not to them that bel
at beleve nott. contrary wy
veth not for them that belev
which beleve.

Yf therfore when all the
to gedder/and all speake w
me in they thatt are vnlear
beleve nott: will they not sa
youre wittes? Butt and y
there come in one that belev
learned/he ys reproved off
dged of every man: and so a
hart openned: and then fall
face/and worshippeth god/
is with you in dede.

Howe is it then brethren?
dder every mā hath his song

ne/ hath his tonge/ hath hys revelacion/ hathe his interpretacion: Lett all thyngs be vnto edyfynge. Yff eny man speake with tonges/ lett yt be two atonce: or at the most thre atonce: and that by course. and lett another interprete it: Butt yf there be no interpreter/ lett hym kepe silence in the congregacion/ and let hym speake to hym silfe/ and to god.

Lett the prophets speake two atonce/ or thre atonce/ and let other iudge. Yf eny revelaciō be made to another that sitteth by/ lett the fyrst holde his peace. For ye maye all prophesy one by one/ that all maye learne/ and all maye have comforte. For the spirits off the prophets are in the power off the prophets. For god is nott causer of stryfe: but of peace/ as he is in all other cōgregacions of sanctes.

Lett youre wyves kepe silence in the congregacions. For it is not permitted vnto thē to speake: butt lett them be vnder obedience/ as sayth the lawe: yf they will learne eny thynge/ let them axe their buisbandes att home. For it is a shame for wemen to speake in the congregacion. Sprynge the worde off God from you? other cam yt vnto you only? Yf eny mā thynke hī self a prophet other spirituall: lett hym vnderstonde what thyngs I write vnto you. For they are the cōmaundments of the lorde. Butt and yf eny man beignorant/ lett hym be ignorant. Wherefore bretheren covet to prophesy/ and forbyd nott to speake with tongs. Lett all thyngs be done honestly and in order.

except ye have beleved in vayn

For fyrst of all I gave vnto receaved: howe thatt Christ d nes/agreynge to the scripture buried/and that he arose aga accordynge to the scriptures: sene of Cephas/then of the tw he was sene off moo then five atonce: off the which many re daye/and many are fallen a sl pered he to James/then to al

And last off all he was sene thatt was borne out off due ty the lest off all the Apostles/ w thy to be called an apostle/be the congregacion of God: bu God I am that I am. And h is in me was not in wayne: b are aboundauntly then they a favour of God which is wit were I or they/so have we pr ye beleved.

If Christ be preached how deth: howe saye some that ar at there ys no resurreccion fro re be no rysynge agayne from

riſt nott ryſen. Aff Chriſt be nott ryſen/ then ys
oure preachynge vayne/ and youre fayth is al-
ſo in vayne. Yee/ and we are found falce witne-
ſſes of God. For we have teſtifyed agaynſte god
howe that he rayſyd vppe Chriſt/ whom he ra-
yſyd nott vppe/ yf it be ſo that the deed ryſe nott
vppe agayne. For yf the deed ryſe nott agayne/
then is Chriſt not ryſen agayne. Yf it be ſo thatt
Chriſt roſe not/ then is youre fayth in vayne. Ād
yet are ye in youre ſynnes. Alſo they whiche are
fallen aſlepe in Chriſt/ are periſſhed. Yf in thys
lyfe only we beleve on Chriſt/ then are we off all
men the miſerableſt.

Nowe is Chriſt ryſen from deeth/ Ād is beco-
me the fyrſt frutes off them that ſlept. For by a
man cam deeth/ and by a man cā reſurrecciō frō
deeth. For as by Adam all deye: even ſo by Chri-
ſt/ ſhall all be made alive/ and every man in
his awne order: The fyrſt is Chriſt/ thē they that
are Chriſtis att his cōmynge. Thē cōmeth the
ende/ when he hath delivered vppe the kyngdo-
me to God the father/ when he hath putt dou-
ne all rule/ auctorite/ and power. For he muſt
rule till he have put all his enemys vnd his fete

The laſt enemy that ſhalbe deſtroyed is deeth
For he hath put all thyngs vnder his fete. butt
when he ſayth/ all thyngs are putt vnder hym/
it is manifeſt that he is excepted/ which did putt
all thyngs vnder hym. Whē all thyngs are ſub-
dued vnto hym: then ſhall the ſonne alſo hym
ſilfe be ſubiecte vnto hym thatt put all thynges
vnder hym/ that God maye be all in all thynges.

Other els what do they which are baptiſed

nke/to morowe we shall deye. A
malicious speakyng corrupte
Awake truely out off slepe/and
some have not thek nowledge o
this vnto youre rebuke.

But some man will saye: ho
aryse: with what body shall th
fole/thatt which thou sowest/
except it deye. And what sowes
sowest not that body that shall
(I meane other off wheet/or o
God geveth it a body att his p
seed a severall body.

All flesshe is not one manne
ere is one maner flesshe off me
flesshe of beastes/another ma
hes/and another of byrdes. T
bodyes/and there are bodyes
the glory of the celestiall is one
the terrestriall is another. T
glory of the sonne/and anoth
ne/and another glory of the sta
rre differth from another in gl
surreccion of the deed. Sit is s
on/and ryseth in incorrupcion
dishonoure/and ryseth in hon

in weaknes / and ryseth in power. Hit ts sowne a naturall body / and ryseth a spretuall body.

There is a naturall bodye and there is a spretuall body. as it is written: The fyrst man Adā was made a livynge soule: and the last Adam was made a quickenynge sprete: but that is nott fyrst which is spritualll: but that which is naturall / and then that which is spretuall. The fyrst mā is of the erth / erthy: The seconde mā is from heven / hevenly. As is the erthy / soche are they that are erthy: And as is the hevenly / soche are they that are hevenly. And as we have borne the ymage off the erthy / so shall we beare the ymage of the hevenly.

This saye I brethren / that flesshe and bloud cānot inheret the kyngdom of god. Nether corrupcion inhereteth vncorrupcion. Beholde I shewe a mistery vnto you: we shall not all slepe: butt we shall all be chaunged / and that in a moment / and in the twincklynge of an eye / at the sounde of the last trompe. For the trompe shall blowe / and the deed shall ryse incorruptible: And we shalbe chaunged. For this corruptible must put on incorruptibllite: and this mortall must put on immortalite.

When this corruptible hath put on incorruptibilite: and this mortall hath putt on immortalite: then shalbe brought to passe the sayinge that is written: Deeth is consumed into victory. Deeth where is thy stynge? Hell where is thy victory? The stynge of deeth is synne.

The streyngthe off synne ys the lawe: butt thanks be vnto God / whych hath geven vs

Of the gadderynge for t
ve ordeyned in the cou
lacia/ even so do ye. In some
ry one off you put a syde at h
whatsoever he thynketh me
gadderyngs when I come.
whosoever ye shall alone by
will I sende to bryng e youre
rusalem. And yff yt be me
shall goo with me. I will co
I have gone over Macedo
goo thorow out Macedonia.
ture I wyll abyde a whyle: o
yemaye bryng e me on my w
I goo.

I will nott se you nowe i
I trust to abyde a whyle wit
suffre me. I wyll tary att
sontyde: For a greate doore ād
ned vnto meād there are ma
Timotheus come/ se that he
with you. For he worketh the
as I doo. Lett no man despy
hym forthe peace/ that he m
for I loke for hym with the br

To speake of brother Apollo: I greatly desyred hym to come vnto you with the brethren/ but his mynde was not at all to come att his tyme. He will come when he shall have a convenient tyme. Watche ye/ stonde fast in the fayth/ quyte you lyke men/ and be stronge. Lett all youre bussynes be done in love.

Brethren/ ye knowe the house of Stephana/ howe that they are the fyrst frutf of Achaia/ ād that they have apoynted them selves to ministre vnto the sayncts/ I beseche you that ye be obedient vnto soche/ and to ale that helpe and labour. I am gladde of the cōmynge of Stephana/ and Fortunatus/ ād Achaichus: for that which was lackīge on youre parte they have supplied. They have comforted my spreteand youres. Loke therfore that ye knowe them that are soche.

The congregacions of Asia salute you. Aquila and Priscilla salute you mocheī the lorde/ ād so doeth the congregacion that is in their house. All the brethrē grete you. Grete ye one another with an holy kysse. The salutaciō of me Paul with myne awne hande: If eny man love not the lorde Jesus Christ/ the same be anathema maranatha. The favoure of the lorde Jesus Christ be with you all. My love be with you all in Christ Jesu/ Amen.

The pistle vnto the Corrinthyans sent from Philippos/ By Stephana/ and Fortunatus/ and Acaichus/ and Timotheus.

Aul an
ſus Chriſt
and brothe
Vnto the
Whichis a
the ſayncte
chaia: Grace be with youa
oure father/ and from the l
Bleſſed be god the father
Chriſt the/ father of mercy
forte/ which comforteth vs
on/ in ſomoche that we are a
which are troubled/ in wha
it be/ with the ſame comfort
ſelves are cõforted of god. F
of Chriſt are plenteous in v
ſolacion plenteous by Chriſ
Wheter we be troubled f
and helth/ which helth ſhew
at ye ſoffre the ſame afflicci
fre: or whether we be comfor
lacion ād helth: yet oure ho
in aſmoch as we knowe ho
yowe parte in afflicciõns/ ſo
kers of conſolacion.

Brethren I wolde not have you ignoraunt of oure trouble / which happened vnto vs in Asia. For we were greved out of measure passynge strengthe / so greatly that we despaered even off lyfe. Also we receaved an answer of deeth in oure selves / and that was done be cause we shulde not put oure trust in oure selves: but in god / which rayseth the deed to lyfe egayne: Which delivered vs from so grett a deeth / ād doth delivre / on whom we trust / that yet here after he will delivre vs / by the helpe of youre prayer for vs: That by the meanes of many occasions / thāk' maye be gevē of many on oure behalfe / For the grace geven vnto vs.

Oure reioysynge is this / the testimony of oure conscience / that we with out doublenes / but with godly purenes: not in flesshly wysdom / but by the grace of god / have had oure conversaciō in the worlde / and most of all to you wardf. We write no nother thyngf vnto you / then that ye rede and also knowe. Yee ād I trust ye shall fynde vs vnto the ende even as ye have founde vs partly / for we are youre reioysynge / even as ye are oures in the daye of the lorde Jesus.

And in this confidence was I mynded the other tyme to have come vnto you (that ye myght have had a double pleasure) and to have passed by you into Macedonia / and to have come agayne out of Macedonia vnto you / ād to have bene ledde forth to Jewry warde of you.

When I thus wyse was mynded: Did I vse lightnes? Or thynke I carnally those thyngf which I thynke? that with me shulde be ye ye /

wde of god thorow vs. Yit is
ſſheth vs and you in Chriſt /
ted vs / which hath alſo ſeale
ven the erneſt of the ſprete int

The. ij. Cha

I Call god for a recorde v
ſorto ſaver you with all /
are vnto Corinthum. Not th
er youre fayth: but helpers of
faith ye ſtode. but I determen
that I wolde nott come a gay
es. For yf I make you ſory: w
make me glad / but the ſame
by me? And I wrote this ſan
leſt yf I cam / I ſhulde take h
whom I ought to reioyce. C
dence have I in you all / tha
of you all. For in grett affli
of hert I wrote vnto you wit
to make you ſory / but that
the love which I have moſt ſ

Yf eny man hath cauſed ſo
th) not made me ſory: but part
e ve you all. Yit is ſufficient v
that he was rebuked off man

contrary wyse ye ought to forgeve hym and cōforte hym: lest that same persone shulde be swalowed vpp with over moche hevines. Wherfore I exhorte you / that love maye have strengthe over hym. For this cause verely did I write / that I myght knowe the profe off you / whether ye shulde be obediente in all thyngs. To whom ye forgeve eny thynge / I forgeve also. And verely if I forgave eny thynge / to whom I forgave it for youre sakes forgave I it / in the roume of Christ / lest Satan shulde prevent vs. For his thoughtes are not vnknowen vnto vs.

When I was come to Troada for Christs gospels sake (ād a grett dore was openned vnto me of the lorde) I had no rest in my sprete / be cause I founde not Titus my brother: but toke my leave of them and went my waye into Macedonia. Thanks be vnto God which alwayes geveth vs the victory in Christ / and openeth the saver off his knowledge by vs in every place. For we are vnto god the swete saver of Christ / both amōge them that are saved / and also amōge them which perisshe: to the one parte are we the saver of deeth vnto deeth: vnto the other parte are we the saver of lyfe vnto lyfe. And who is mete vnto these thyngs? For we are not as many are which choppe and chaunge with the worde of god: but as they which speake off purenes / and as they which speake of God in the sight off God / so speake we in Christ.

The .iij. Chapter.

WE begyn to prayse oure selves agayne.

tables of ſtone/but in fleſſ
ſuche truſt have we thoro ou
not that we are ſufficient of
keeny thynge as it were of
ablenes commeth of god/w
able to miniſter the newe te
letter/but off the ſprete: f
but the ſprete geveth lyfe.

Yf the miniſtracion of d
ters figured in ſtones was
children of iſrael coulde no
Moſes for the glory of his c
glory neverthelese is done a
the miniſtracion off the ſpre
orius? For if the miniſtryn
be glorious: moche more ſha
off righteweſnes excede in
that which was glorified w
ed in reſpecte off this excedy
that which is deſtroyed wa
more ſhall that which rema

Seynge then that we har
gret boldnes/and do not as
a vayle over his face that th
ſhuld de not ſe for what purp
ſchis put awaye. But their

For vntill this daye remayneth the same coveryngevntaken awaye in the olde testament when they rede hyt/ which in Christ is put awaye: But even vnto this daye/ when Moses is redde the vayle hangeth before their harts. Neverthelesse when they tourne to the lorde/ the vayle shalbe taken awaye. The lorde no dout is a sprete. And where the sprete off the lorde is/ there is libertie. And nowe the lordis glory apereth in vs all/ as in a glasse: and we are chaunged vnto the same similitude/ from glory to glory/ even off the lorde which is a sprete.

The. iiij. Chapter.

Therefore seynge that we have soche an office/ evē as mercy is come on vs/ we fayncte not: but have cast from vs the clokes of vnhonestie/ and walke not in craftines/ nether corrupte we the worde of God: but walke in open trueth/ and reporte oure selves to every mannes conscience in the sight of God.

Yff oure gospell be yet hid/ it is hid amonge them that are lost/ in whom the god of this worlde hath blynded the myndes off them which beleve nott/ lest shulde shyne vnto them the light off the glorious gospell off Christ/ which is the ymage off God/ for we preache nott oure selves/ but Christ Jesus the lorde/ and preache oure selves youre servauntes for Jesus sake. For it is god that cōmaunded the light to shyne

ed on every ſyde / yet are w
We are in poverties but not
what. We are perſecuted:
We are caſt doune: neverth
And we allwayes beare in
inge of the lorde Jeſus / tha
ght apere in oure bodyes.

For we which lyve are al
to deeth for Jeſus ſake / tha
myght apere in oure mortal
eth worketh in vs / and lyfe
that we have the ſame ſpret
geas it is written (I beleve
I ſpoken) we alſo beleve /
For we knowe that he which
rde Jeſus / ſhall rayſe vppe
nes of Jeſus / and ſhall ſett
thyngs do I for youre ſakes.
grace by thanks geven of m
to the prayſe of God.

Wherfore we are not wer
re vttward man periſſhe /
is renewed daye by daye.
tribulacion / which is momē
pareth an excedynge / ād ane
glory vnto vs / whill we lok
which are ſene / but on the th

sene. For thyngs which are sene are temperall: and thyngs whiche are not sene are eternall.

The. v. Chapter.

WE knowe suerly yff oure erthy mancion wherī we now dwell were destroyed/ that we have a bildīge ordeyned of god/ an habitacion not made with hōdes/ but eternall ī hevē. Ād herefore sigh we/ desyringe to be clothed with oure mansion which is from heven: yff yt hapen that we be founde clothed/ and nott naked. For as longe as we are ī this tabernacle/ we sighād are greved: for we wold not be vnclothed: butt wolde be clothed apon/ thatt mortalite myght be swalowed vppe of lyfe. He that hath ordeyned vs for this thynge ys god: which very same hath geven vnto vs the ernest of the sprete.

We are alwaye of good chere/ and knowe wele thatt as longe as we are att home in the body we are absent from God. For we walke in fayth and se nott. Neverthelesse we are off goode comforte/ and had lever to be absent from the body and to be present with God. Wherfore we endevre oure selves/ whether we be at home or from home/ to please God. For we must all be brought before the iudgement seate off Christ that every man maye receave the workes off his body accordynge to that he hath done/ whether it be good or badde. Seynge then that we knowe howe the lorde is to be feared/ we fare fayre withmen. For we are knowen wele ynough vnto God. I trust also thatt we are knowen in youre consciences.

For the love of Christ conſ
we thus iudge/ yf one be de
are all deed/ ād that he died
they which live/ ſhulde not
them ſelves: but vnto hym
and roſe agayne.

Wherfore hence forth kn
the fleſſhe. Jn ſomoche that
owen Christ after the flesh
knowe we hym ſo no more.
bein Christ/ he is a newe cre
are paſſed awaye/ beholde
newe/ Neverthelesſe all thy
ych hath reconciled vs vnto
Christ/ and hath geven vnt
reache the atonement. For g
made agrement bitwene th
ſylfe/ and imputed not their
and hath committed to vs th
atonment.

Nowe then are we meſſeng
Christ even as though God
or owe vs: So praye we you i
at ye be atone with God: for
be ſynne for vs/ which knewe
by his meanes ſhulde be that
ich before God is alowed.

The. vj. Chapter.

WE as helpers therfore exhorte you/ that ye receave not the grace of god in vayne. For he saith: I have herde the/ a tyme accepted: and in the daye off healthe/ have I suckered the. Beholde nowe is that wele accepted tyme: beholde nowe is that daye off helthe. Let vs geve no man accasion of evyll/ that in oure office be founde no faute: but in all thynge lett vs behave oure selves as the ministers of God.

In moche pacience/ in afflictions/ in necessite/ in angwysshe/ in strypes/ in presonment/ in stryfe/ in labour/ in watche/ in fastyng/ in purenes/ in knowledge/ in longe sufferynge/ in kyndnes/ in the holy goost/ in love vnfayned/ in the wordes of trueth/ in the power off God/ by the armure off righteweesnes on the right honde and on the lyfte honde/ in honoure and dishonoure/ in evyll reporte and god reporte/ as deseavers and yet true/ as vnknowen/ and yet knowen: as deynge and beholde we yett live: as chastened and not killed: as sorowynge ād yet alwaye mery: as povre and yett make many ryche: as havynge no thynge and yett possessynge all thynge.

O ye Corrinthyans/ oure mougth is open vnto you. oure herte is made large: ye are nott brought into combraunce by vs/ though that ye vere youre selves off a true meanynge. I speake vnto you as vnto chyldren/ whych have lyke rewarde wyth vs: stretche youre selves therfore out. beare nott the yooke wyth the vn-

ell amonge them/and walke a
wil be their god: and they shall
herfore come out from among
rate youre selves from the(sa
touche none vnclean thynge:
you/and wilbe a father vnto y
vnto me sonnes and doughter
almyghty.

The. vij. Cha

Seynge that we have soch
beloved/lett vs clense ou
fylthynes off the flesshe and s
vppe to full holynes in the fea
stonde vs: we have hurte no m
rupte no man: we have defra
ake not this to condepne you:
you before that ye are in oure
live with you. I am very bo
reioyce greatlyin you. I am
te/my iove is exceedynge in all
For when we were come into
flesshe had no rest/but we wer
ry sydes: outwarde was fighty
feare. Neverthelesse he that
iecte/comforted vs at the cõm

And nott with his commynge only: butt also with the consolacion wher with he was comforted of you. For he tolde vs youre desyre/ youre mornynge/ youre fervent mynde to me warde So that I nowe reioyce the more. Wherfore though I made you sory with a letter I repēt not: though I did repent. For I perceave that that same Epistle made you sory though it were but for a ceason. but I nowe reioyce/ not that ye were sory/ but that ye so sorowed/ that ye repented. For ye sorowed godly: so that in nothynge were ye hurte by vs. for godly sorowe causeth repentaunce vnto health/ not to be repented off: when worldly sorowe causeth deeth.

Beholde what diligēce this godly sorowe that ye toke hath wrought in you: yee it caused you to cleare youre selves. Hit caused indignacion/ it caused feare/ ytt caused desyre/ hit caused a forvent mynde/ itt caused punnysshment. For in all thyngf ye have shewed youre selves thatt ye were cleare in that busynes. Wherfore though I have written vnto you/ I did itt nott for his cause that did hurte/ nether for his cause that was hurte: but that oure good mynde whych we have towarde you in the sight of god/ myght apere vnto you.

Therfore we are conforted/ because ye are cōforted: yee and excedyngly the moare ioyed we/ for the ioye thatt Titus had: be cause his sprete was refresshed of you all. I am therfore not nowe a shamed/ though I bostede my sylfe to hym of you. For as all thyngf which I preached vnto you are true/ even so is oure bostynge/ thatt

I Do you to witt bretherē
which is geven in the co
cedonia/ howe thatt the abo
reioysinge is/ that they aret
bulacion. And howe that th
gh yt be depe/ yet hath folo
come vnto the ryches in syng
powers (I beare them reco
de their power/ they were w
ne accorde/ and prayed vs v
that we wolde receave their
them to be part takers with
ge to the saynatf. And this
loked for; but gave their aw
lorde/ and after vnto vs by
that we coulde nott butt de
plysshe the same benivolenc
even as he had begonne.

Nowe therfore/ as ye are
in fayth/ in worde/ in knowl
nes/ and in love/ which ye h
that ye be plenteous in this l
saye I nott as cōmaundyng
are so fervent therfore prov

ether it be perfait or no. Ye knowe the liberalitie of oure lorde Jesus Christ/ which though he were riche/ yet for youre sake be campoure: that ye thorowe his povertie myght be made ryche.

And I geve counsell hereto: For this is expedient for you/ which began/ nott to do only: butt also to will/ a yeare agoo. Nowe therfore performe the dede/ that as there was in you a redines to will/ even so ye maye performe the dede/ of that which ye have. For if there be fyrst a willynge mynde/ it is accepted accordynge to thatt a man hath/ and not accordynge to that he hath not.

Hit is not my mynde that wother be set at ease/ and ye brought into combraunce: butt thatt there be egalnes. Let youre aboundaunce socker their lacke att this present tyme off deerth: thatt their aboundaunce maye supplye youre lacke: thatt their maye be equalite/ agreynge to thatt which is written: He that gaddered moche had never the more aboundaunce/ and he that gaddered lytell/ had neverthelesse. Thanke be vnto god/ which put in the hert of Titus the same good mynde to ward you. For he accepted oure request. yee rather he was so wele willynge/ thatt he of his awne accorde cam vnto you.

We have sēt with hī that brother whose laude is in the gospell thorowe out all the cōgregaciōs: ād not so only/ but is also chosen of the congregacions to be a felowe with vs ī oure iorney/ as cōcerninge this benivolēce that is ministred by vs vnto the prayse of the lorde/ and to stere vppe youre prompt mynde.

And thys we eschue thatt eny man shulde

grete confidence which I ha
ſed me this to do: partly for
my felowe/ and helper as co
tly be cauſe off wother whid
and the meſſengers off the c
the glory off Christ. Wherfi
the proffe off youre love/ an
hatt we have off you/ that
maye ſeit.

The. ix. Cha

Of the miniſtryng to t
ſuperfluus for me to w
knowe youre redynes off my
my ſilfe vnto them of Mace
Achaia was prepared a yea
fervētnes hath provoked m
yet have I ſent these brethre
ge over you ſhulde be in va
and that ye(as I have ſayd
ves/ leſt paraventure yf the
me with meād fynde you vn
that I mad in this matter
vs: I ſaye not vnto you.
Wherfore I thought it ne

brethren/ to come before vnto you/ for to prepare youre good blessynge promysed afore/ that it myght be redy: so that it be a blessynge/ and not a defraudynge. This yet remember/ how that he which soweth lytell/ shall reepe lytell: and he that soweth plenteously/ shall reepe plenteously. and let every man do accordynge as he hath purposed in his herte/ not groudgyngly/ or of necessite. For god loveth a cheerfull geuer

God is able to make you ryche in all grace/ that ye in all thyngs having synge sufficient vnto the vttmoste/ maye be ryche vnto all manner good worke/ as it written: He hath sparsed abroade and hath geven to the povre/ his righteweines remayneth for ever. He that fyndeth the sower sede/ shall minister breed for fode/ and shall multiplie youre sede/ and increace the frutes of youre righteweines that on all parties/ ye maye be made ryche in all synglenes/ which causeth thanke owe vs/ thanke gevynge vnto god.

For the office off this ministracion/ not only supplieth the nede off the sayntes: but also is aboundaunt herein/ that for this laudable ministrynge/ thanke myght be geven to god of many/ whiche prayse god for youre obedience in knowledgynge the gospell of Christ. and for youre synglenes/ in distributynge to them/ and to all men. and in their prayers to God for you/ longe after you/ for the aboundaunt grace off God geven vnto you. Thankes be vnto God for his ineffable gyfte.

The. ix. Chapter.

though we walked carnally.
ugh we walke cõpased with t
arren not flesshly. For the wea
are not carnall thigs/ but thy
to cast doune stronge holdes
erthroweymagenacions/ ar
that exalteth it silfe agaist the
and bringe into captivitie a
to the obedience of Christ/ and a
geaunce on all disobedience/
ences is fulfilled. Loke ye on t
ter apparences.

If eny man trust in hym
stie/ let the same also consid
as he is Christis/ even so a
though I shulde boost my sil
of oure auctorite which the l
edifie and nott to destroye
to my shame. This saye/ I
though I went a bout to ma
thy letters. For the pistles (sa
stronge: but his bodyly pres
his speache whomily. Let hy
ken on this wyse/ that as we
ters when we are absent/ s
when we are present.

For we cannot fynde in oure hertes to make oure selves of the nombre of them / or to cōpare oure selves to them / which laude thē selves: but whill they measure thē selves with them selves / and compare them selves with them selves / they vnderstonde nought. But we woll not reioyce above measure: but acordynge to the quantitie of the measure which god hath distributed vnto vs / a measure that reache the ven vnto you. For we stretche not out oure selves beyonde measure as though we had not reached vnto you. For even vnto you have we come with the gospell off Christ / and we bost not oure selves out off measure in nother mens labours: ye and we hope / When youre fayth is īcreased amōge you / to be magnified acordynge to oure measure more largely: And to preache the gospell in those regions which are beyonde you: and nott to reioyce off that which is by anothers mans measure prepared all redy. Let hym that reioyseth / reioyce in the lorde. For he that prayseth hym silfe / is nott alowed: butt he whom the lorde prayseth.

The. xj. Chapter.

WOlde to god / ye coulde suffre mea lytell ī my folysshnes: yee / ād I praye you forbeare me. For I ā gelous over you with godly gelousy. For I coupled you to one mā / to make you a chaste virgē to Christ: but I feare lest as the serpēt begyled Eve / thorowe his sutteltie / even so youre witt' shulde be corrupte from the singlenes that is in Christ. For iff he that commeth to

I am not so in knowledge. &
you we are knowen to the vtm
all thyngs. Did I therin syn
mitted my silfe/that ye mygh
cause I preached the gospell
ed wother congregacions/an
em/to do you service with all
present with you ād had nede
to no man. For that which
me/the brethren which cam
supplied: and in all thyngs
I shulde not be greveous to
kepe my silfe.

Yff the trueth off Christ b
synge shall nott be taken fro
of Achaia. Wherfore: be ca
God knoweth. Neverthele
will I do to cut awaye occas
ch desyre occasion/that they
ke vnto vs in that wherin t
falce apostles are disceatefu
sion them selves lyke vnto th
And no marvayle/for sata
ged into the fassion of an an
fore it is no grett thynge/th
fassion them selves as thou

niſters of righteweſnes: whoſe ende ſhalbe accordynge to their dedes.

I ſaye agayne leſt eny man thynke that I am folyſſhe: or els even nowe take me as a fole / that I maye boſt my ſilfe a lytell. That I ſpeake / I ſpeake it not after the wayes of the lorde: but as it were folyſſhy / whill we are nowe cometo boſtynge. Seynge that many reioyce after the fleſſhe I will reioyce alſo. For ye ſuffre foles gladly because that ye youre ſelves are wyſe. For ye ſuffre even if a man bryngeyou into bondage: yf a mā devoure: yf a man take: yf a man exalt hym ſilfe: yf a man ſmyte you on the face: I ſpeake as concernynge rebuke / as though we had bene weake.

Wherin ſoever eny man dare be bolde (I ſpeake folyſſhly) I dare be bolde alſo. They are Ebrues / ſo am I: They are Iſraelits / even ſo am I: They are the ſede off Abraham / even ſo am I. They are the miniſters off Chriſt (I ſpeake as a fole) I am moare: In labours moare abo-undant: In ſtrypes above meaſure: In preſon moare plenteouſly: In deeth ofte. Of the Iewes fyve tymes receaved I every tyme xl. ſtrypes / one excepte. Thryſe was I beten with roddes. I was once ſtoned. I ſuffered thryſe ſhipwracke. Nyght and daye have I bene in the depe off the ſee. In iorneyinge often: In parrels of waters In parrels of robbers. In ieoperdies off myne awne nacion: In ieoperdies amonge the hethē. I have bene in parrels in cities / in parrels in wyldernes / in parrels in the ſee / in parrels amonge falee brethren / in laboure and travayle / in

yce of myne infirmities.

The .xij. Cha

GOd the father of ourelo
which is blessed for ever
at I lye nott. In the citie of D
erner of the people/ vnder kyn
watche ī the citie of the Dama
ve caught me/ ād at a wynd o
ne in a basket thorowe the wa
It is not expediēt for me no
ioyce/ Neverthelesse I will o
revelacions of the lorde. I kn
above xiiij yeares agone (wh
body I cannot tell/ or wheth
the body I cānot tell/ god kn
taken vppe into the thyrd he
the same man (whether in th
body/ I cānot tell/ god knor
was takē vppe into paradise
not to be spoken/ which no mā
mā will I reioyce/ of my silfe
except it be of myne infirmitie
de reioyce I shulde not be a f
the trueth. Neverthelesse I s
ulde thike off me above that
beareth of me.

And lest I shulde be exalted out of measure throwe the aboūdance of revelaciōs / there was geven vnto me of god vnquyetnes of the flesshe / the messenger of Satan to buffet me: because I shulde not be exalted out of measure. For this thynge besought I the lorde thryse / that it myght departe frō me: and he sayde vnto me: my grace is sufficient for the. For my strength is made perfaitt throu weaknes. Very gladly therfore will I reioyce of my weaknes that the strengthe of Christ maye dwell in me. Therfore have I delectaciō in infirmities / in rebukes / in nede / in persecuciōs / in anguysshe / for Christis sake. For when I am weake / then am I stronge.

I am made a fole in bostynge my silfe. Ye have cōpelled me / I ought to have bene cōmended of you. For in nothīge was I iferior vnto the chefe apostels. Though I be not hynge / yet the tokēs of an apostle were wrought amōge you with all pacience: with signes / and wōders / and myghty dedes. For what is it wherin ye were iferiors vnto wother cōgregaciōs: except it be therl that I was not greveous vnto you. For geve me this wronge done vnto you. Beholde now the thyrde tyme I am redy to come vnto you / neither will I be grevous vnto you. For I sekenot youres but you. Also the childzen ought not to lave vppe for the fathers and mothers: but the fathers and mothers for the childzen.

I will very gladly bestowe / and wilbe bestowed for youre soules: though the moare I love you / the lesse I ā loved agayne. But be it that I greved you not: nedtheles I was crafty ād toke

But we do all thyngs dearly b
edifyinge. For I feare leſt it co
when I come / I ſhall not fynd
woldeiād I ſhalbe foūde vntoy
oldenot. I feare leſt there befo
lawynge/envyinge/wrath/ſtr
gs/whiſperyngs/ſwellyngs/a
releſt when I come agayne/ G
we amonge you/and I be conſ
ylemany of them which have ſy
have nott repented of the vnc
cacion / and wantannes which
mitted.

The. viij. Chap

NOwecome I the thyrd ty
the mouth of two or thre
very worde ſtōde. I tolde you
before/ as I ſayde when I wa
the ſeconde tyme / ſo wryte I n
to them which in tyme paſt ha
all wother: Yf I come agayne
ſeynge that ye ſeke experiēce of
aketh in me/which amōge you
is myghty in you. And verely
weakines that he was crucifie

or owe the power of god: and we no dout are weake in hym: but we shall live with hi/ by the myght that god gave vs to you warde.

Prove youre selves whether ye are ī the fayth or not. examen youre owne selves. knowe ye nott youre awne selves/ howe that Jesus Christ is in you: excepte ye be castawayes. I trust that ye shall knowe that we are not castawayes. I desyre before god that ye do none evyll/ not that we shulde seme cōmendable: but that ye shulde do/ that which is honest: and let vs be counted as leawde presons. We can do no thynge agaynst the trueth/ but for the trueth. We are glad when we are weake/ and ye stronge. This also we wisshe fore/ even that ye were perfect. Therfore write I these thyngs beynge absent/ lest when I am preset I shulde vse sharpnes accordynge to the power which the lorde hath geven me/ to edifie/ ād not to destroye.

Furthermore brethrē fare ye wele/ be perfect/ be of good comforte/ be of one mynde/ live ī peace/ ād the god of love and peace/ shalbe wit you. Grete one another in an holy kysse. All the saynctꝭ salute you. The faveour of oure lorde Jesus Christ/ and the love of god/ ād the fellishippe of the holy goost/ be with you all Amen.

The seconde pistle to the Corrjnthyans.

Sent from Phillippos a citie in Macedonia by Titus and Lucas.

Paul an Ap
men/nether by
ſius Chriſt/an
er which rayſe
and all the br
with me.

Vnto the congregacion off
Grace be with you ād pea
er ād frō oure lorde Jeſus Chr
ſylfe for oure ſynnes/to deliver
ſent evill worlde/thorowe the
father/to whom be prayſe for
Jmarvayle that ye are ſo
hym that called you in the gra
another goſpell/which is not
at there be ſome which troubl
to pervert the goſpell off Chr
though we oure ſelves/or an
preache eny other goſpell vnt
ich we have preached vnto yo
curſed. As J ſayde before/ ſo
yme/yf ene mā preache eny oth
then that ye have receaved/ bo
Se'e J nowe the ſaveour off

Other go I about to please men? If I stodyed to please men/ I were not the servaunt of Christ.

I certifie you brethre/ that the gospell which was preached of me/ was not after the manner of men/ nether receaved I it of mā/ nether was I taught it: but receaved it by the revelacion of Jesus Christ. ye have herde of my conversacion in tymes past in the Jewes wayes/ howe that beyonde measure I persecuted the congregacīs off god/ and spoyled it: and prevayled in the Iewes laye/ above many of my companīons/ which were of myne awne nacion/ and moche more fevētly mayntayned the tradicions of the elders.

But when it pleased god/ which seperated me from my mothers wombe/ and called me by his grace/ for to declare his sonne by me/ that I shulde preache hym amonge the hethen: Immediatly I cōmened not of the matter with flesshe ād bloud/ nether returned to Jerusalem to thē which were Apostles before me: but wēt my wayes into Arabia/ and cam agayne vnto Damascō. Thē after thre yeare I returned to Jerusalē vnto Peter and abode with hym. xv dayes/ no nother off the Apostles sawe I/ save James the lordes brother. The thyngs which I write/ beholde/ god knoweth I lye not.

After that I went into the costes of Siriaād Cicill ād was vnknowen as touchynge my person vnto the congregacīs of Jewry/ which were in Christ. But they herde only/ that he which persecuted vs in tyme past/ nowe preacheth the fayth/ which before he destroyed. And they glorifyed god in me.

The epistle of Paul.
The seconde Chapter.

THen xiiij. yeares after that / I went agayne to Jerusalem with Barnabas / and tooke with me Titus also. Nee / and I went by revelacion / and comened with them of the gospell / which I preache amonge the gentyls: but apart with them which are counted chefe / lest it shulde have bene thought that I shulde renne / or had renne vayne. Also Titus which was with me / though he were a greke / yet was not compelled to be circumcised / and that be cause of incomers beynge falce brethren / which cam in amonge wother to spye out oure libertie which we have in Christ Jesus that they might bringe vs into bondage. To whom we gave no rowme no not for the spaceof an houre / as concernynge to be brought into subiection: and that be cause that the trueth of the gospell myght continue with you.

Of the which seme to be grett (what they were in tyme passed it maketh no matter to me god loketh on no mans persone) nevertheles they which seme grett / added nothynge to me: Butt contrary wyse / when they sawe that the gospell over the uncircumcision was committed vnto me / as the gospell over the circumcision was vnto Peter (For he that was myghty in Peter in the Apostleshippe over the circumcision / the same was myghty in me amonge the gentyls) and as sone as James / Cephas / and Jhon / which semed to be pillares / perceaved the grace that was geven vnto me / they gave to me and Barnabas their hondes / and agreed with vs that

we ſhulde preache amonge the hethen/and they amonge the Jewes: warnyngeonly that we ſhulde remember the powre/ which thynge alſo I was diligent to do.

When Peter was come to Antioche/ I withſtode hi in the face/for he was worthy to be blamed. For yerre that certayne cam from James/ he ate with the gentyls: butt when they were come/he withdrue and ſeperated hym ſilfe/ featynge them which were off the circumciſion/ and the wother Jewes diſſembled lyke wyſe/ In ſo moche that Barnabas was brought into their ſimulacion alſo. Butt when I ſawe/thatt they went nott the ryght waye after the trueth off the goſpell/I ſayde vnto Peter before all men/ yff thou beynge a Jewe/liveſt after the manner off the gentyls/and nott as do the Jewes: why cauſeſt thou the gētyls to folowe the Jewes: we which are Jewes by nature and not ſynners off the gentyls/ knowe thatt a man is nott iuſtified by the dedes off the lawe: but by the fayth of Jeſus Chriſt: and we have beleved on Jeſus Chriſt/ that we myght be iuſtified by the fayth of Chriſt &̄ not by the dedes of the lawe: be cauſe that noo fleſhe ſhalbe iuſtified by the dedes of the lawe.

Yf thē whill we ſeke to be made righteewes by Chriſt/we oure ſelves are foūde ſynners/ is not thē Chriſt the miniſter of ſinne: god forbid. For yf I bilde agayne that which I deſtroyed/ then make I my ſilfe a treaſpaſer. But I thorowe the lawe am deed to the lawe/that I myght live vnto God. I am crucefied with Chriſt. I live verely/yet nowe not I/ but Chriſt liveth in me. The

lyfe which I nowe lyve I the fleshe/ I lyve by the fayth of the sonne off god/ which loved me/ and gave hym silfe for me. I despyse not the grace of god: For if righteweesnes come of the lawe/ then is Crist deed in vayne.

The. iij. Chapter.

O Folisshe Galathyās: who hath bewiched you/ that ye shulde not beleve the trueth: to whom Jesus Chrisst was described before the eyes/ ād amōge you crucified: This ōly wolde I learne of you. receaved ye the sprete by the dedes of the lawe: or els by preachīge of the faith: Are ye so vnwyse/ that after ye have begon i the sprete/ ye wolde nowe ende in the fleshe: So many thyngs ye have suffred in vayne. Yf it be so that ye have suffered in vayne. Which ministered to you the sprete/ ād worketh miracles amōge you doth he itt thorowe the dedes off the lawe: or by preachīge of the faith: Even as Abrahā beleved god/ ād it was a scribed to hī for righteweesnes. Vnderstonde therfore/ thatt they which are off fayth/ are the children of Abraham.

The scripture sawe afore hōde/ that god wolde iustifie the hethen thorow fayth/ and shewed before hōde glad tydyngs vnto Abrahā: In the shall all nacions be blessed. So then they which be of fayth/ are blessed with faythfull Abrahā. For as many as are vnd the dedes of the lawe/ are vnder malediccion. For it is written: cursed is every mā that cōtinueth not in all thyngs which are writtē i the boke of the lawe to fulfill thē. That no man is iustified by the lawe in the sight

of god is evident. For the iust shall live by faith. The lawe is not of fayth: butt the man that fulfilleth the thinge contayned in the lawe shall live in them. Christ hath delivered vs from the curse of the lawe and was made a cursed for vs (for it is writte Cursed is every one that hangeth on tree) that the blessynge of Abrahā might come ō the gentyls throwe Jesus Christ: that we might receave the promes of the spirite throwe fayth.

Brethrē I will speake after the māner of mē: Though it be but a mans testament: yet no man despyseth it: or addetheny thynge therto whē it is once alowed. To Abrahā and his seede were the promyses made. He saith not: ī thy seedes as in many: But ī thy sede: as in won: which is Christ. This I saye that the lawe which began afterwarde: beyonde iiij C. and xxx. yeares: doth not disanull the testament: that was confermed of god vnto Christ ward: to make the promes of none effect. For yf the inheritaunce come off the lawe: hit cōmeth not of promes: but god gave it vnto Abraham by promes.

Wherfore then serveth the lawe? The lawe was added be cause of transgressiō (till the seede cā vnto which seede the promes was made) and it was ordeyned by āgels ī the hōde of a mediator. A mediator is nott a mediator of one. Butt god is one. Is the lawe thē agaynst the promes off god? God forbid. Iff there had bene a lawe geve which coulde have geve lyfe: then no doute righteweesnes shulde have come by the lawe: but the scripture cōcluded all thīgs vnder sinne: that the promes by the faith of Jesus Christ shulde

begeuē vnto thē that beleve. Before that fayth cā/we were kept and shut vppe vnder the lawe/ vnto the fayth which shulde after warde be declared.

Wherfore the lawe was oure scolemaster vnto the tyme of Christ/ that we myght be made righteawes by fayth. But after that faith is come/ nowe are we no lenger vnder a scolemaster. For ye are all the sonnes of god by the faith which is in Christ Jesus. For all ye thatt are baptised/ have put Christ ō you. There is there no Jewe/ nether greke: there is nether bonde/ nether fre: there is nether mā nether womā: for all are one thynge in Christ Jesu. yf ye be Christ's/ then are ye Abrahams sede/ and heyres by promes.

The.iiij.Chapter.

And I saye that the heyre as longe as heys a chylde differeth not from a servaunt/ thoughe he be lorde of all/ but is vnder tutores ād governers/ vntill the tyme apoynted of the father. Even so we/ as longe as we were children/ were ī bōdage vnder the ordinacōs of the worlde: but when the tyme was full come/ god sent his sōne borne of a woman/ ād made bonde vnto the lawe/ to redeme them which were vnder the lawe: that we thorowe election shulde receave the īheritaūce that belongeth vnto the naturall sōnes. Because ye are sonnes/ God hath sent the spirite of his sonne ī to oure hertes/ which crieth abba father. Wherfore nowe arte thou not a servaunt/ but a sonne. yf thou be the sonne/ thou arte also the heyre of god thorowe Christ.

Notwithstondynge/ when ye knewe not god/ ye did ſervice vnto them/ which by nature were not goddes: but nowe ſeynge ye knowe god (ye rather are knowen of God) howe is it that ye turne agayne vnto the weake and bedgarly ceremones/ where vnto agayne ye desyre a freſſhe to be in bondage? ye obſerve the dayes/ and monethes/ and tymes/ and yeares. I feare off you/ leſt I have beſtowed on you labourt in vayne.

Brethern I beſech you/ be ye as I am: for I am as ye are. Ye have not hurte me. Ye knowe wele howe that thorowe infirmitie of the fleſſhe/ I preached the goſpell vnto you at the fyrſt: and my temptacio which I ſuffered by reaſon of the fleſſhe/ ye deſpyſed not/ nether abhorred: but receaved me as an angell of God: ye as Chriſt Jeſus. Howe happy were ye then? for I beare you recorde that yf it had bene poſſible/ ye wolde have digged out youre awne eyes/ and have geven them to me. Am I ſo greatly become youre enmye/ be cauſe I tell you the trueth?

They are gelous over you amysſe. Ye they intende to exclude you that ye ſhulde be fervent to them warde. Yit is good alwayes to be fervent/ ſo it be in a good thynge/ ād not only when I am preſent with you.

My littel children (of whom I travayle in birth agayne vntill Chriſt be faſſioned in you) I wolde I were with you nowe/ and coulde chaunge my voyce/ for I ſtonde in a doute of you.

Tell me ye that deſyre to be vnder the lawe: have ye not herde of the lawe? For it is writte that Abraham had two ſonnes/ the one by a bonde

eth vnto bondage/which is 2
Sina is called Agar in Aral
apon the citie which is nowe
in bondage with her Childre

But Jerusalem/which is a
is the mother of vs all. For it
thou baren/that beareſt noc
the and crye/thou that travel
ſolate hath many moo childre
hath an huſband. Brethren
ner off Jſaac children of prom
he that was borne carnally/
at was borne ſpritually. Ev
Nevertheleſſe what ſayth the
waye the bonde woman and h
ſonne of the bonde woman ſha
th the ſonne off the fre woman
we are not children of the bond
the fre woman.

The. v. Chap

STond faſt therfore in the
Chriſt hath made vo fre/
youre ſelves agayne in the yok
holde Paul ſaye vnto you/t
ciſed/Chriſt ſhall proffit youn
teſtifie agayne to

that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ as many as are iustified by the lawe/ and are fallen from grace. We lokefor and hope to be iustified by the sprete which cometh of fayth. For in Jesu Christ/ nether is circumcision eny thynge worth/ nether yet uncircumcision/ but fayth which by love is myghty in operacio. Ye did runne wele. Who was a lett vnto you/ that ye shulde not obey the trueth? Even thy atcoūsell that is not of hym that called you. A ly tel leven doth leve the whole lompe of dowe.

I have trust toward you in god/ that ye will be none other wyse mynded. He that troubleth you shall beare his iudgement/ what soever he be. Brethren yf I yet preache circumcisio: why do I the yet suffre persecucio? For then had the offence which the crosse geveth ceased. I wolde to god they were sodred fro you which trouble you Brethren ye were called in to libertie/ only lett not youre libertie be an occasion vnto the flesshe but in love serve one another. For all the lawe is fulfilled in one worde/ which is this: Thou shalt love thyne neghbour as thyselfe. Yf ye byte and devoure one another: take hede lest ye be consumed one of another.

I saye walke in the sprete/ and fulfill not the lusties of the flesshe. For the flesshe lusteth contrary to the sprete/ and the sprete contrary to the flesshe. These are contrary one to the other/ so that ye cannot do that which ye wolde. But and yf ye be ledde off the sprete/ then are ye not vnder the lawe. The dedes of the flesshe are manyfest/ which are these/ advoutrie/ fornicacion/ vncleu-

nes/wantannes/ydolatrie/witchecraft/hatred/lawynge/zele/wrath/stryfe/sedicion/partetakyngs/envyinge/murther/dronkennes/glottony/and soche lyke: off the which I tell you before/as I have tolde you in tyme past/that they which commit soche tyngs shall not bethe inheritours of the kyngdō of God: but the frute off the spirite is/love/ioye/peace/longe sufferynge gentlenes/goodnes/faythfulnes/meknes/temperancy: Agaynst suche is there no lawe. They that are Christis/have crucified the flesshe with the appetites and lustes. Yf we live in the spirite let vs walke in the spirite. Lett vs nott be vayne glorious/provokynge one another/ādenvyinge one another.

The.vj.Chapter.

BRethren yff eny man be faullen by chaunce into eny fauterye which are spirituall/helpe to amende hym/in the spirite of meknes: consyderynge thy silfe/lest thou also be tempted. Beare ye one anothers burthen: and so fulfill ye the lawe of Christ. Yff a man semeth hym silfe that he is somwhat when in dede he is nothynge/the same deceaveth hym silfe in his ymagination. Let every man prove his awne worke/and then shall he have reioysynge in his awne silfe/and not in another. For every man shall beare his awne burthen.

Let hym that is taught in the worde/ministre vnto hym that teacheth hym in all good thyngs. Be not deceaved/god is not mocked. For what soever a mā soweth/that shall he reepe. He that

ſoweth in the fleſſhe/ ſhall of the fleſſhe reepe corrupcion: but he that ſoweth in the ſprete ſhall/ of the ſprete reepe lyfe everlaſtynge. Let vs do good/ and let vs not faynte. For when the tyme is come we ſhall repe with out wetynes. Whill we have therfore tyme lett vs do good vnto all men/ and ſpecially/ vnto them which are off the houſholde of fayth.

Beholde howe large a letter I have written vnto you with myne awne honde. As many as deſyre with vtwarde apperaunce to pleaſe carnally/ they conſtrayne you to be circumciſed/ only be cauſe they wolde nott ſuffre perſecucion with the croſſe off Chriſt. For they them ſelves which are circumciſed kepe not the lawe: but deſyre to have you circumciſed that they myght reioyce in youre fleſſhe. God forbid that I ſhulde reioyce but in the croſſe of oure lorde Jeſu Chriſt/ wher by the worlde is crucified as touchynge me/ and I as concernynge the worlde. For in Chriſt Jeſu nether circumciſiō avayleth eny thynge at all nor vncircumciſiō: but a newe creature. And as many as walke acordynge to this rule/ peace be on them/ and mercy/ and apon Iſrahel that pertayneth to god. From hēce forth/ let no man put me to buſynes. For I beare in my bodye the marke of the lorde Jeſu. Brethren the grace off oure lorde Jeſu Chriſte be with youre ſprete/ Amen.

Vnto the Galathyans written from Rome.

Paul an a
Christ / by th
To the sa
and to the w
sus Christ.
Grace be
from god oure father / and fr
Christ.
Blessed be God the fathe
us Christ / which hath bless
of spirituall blessingf in hev
rist / acordynge as he had ch
we love / before the foundaci
layde / that we shulde be sayn
mein his sight. And ordeyne
silfe that we shulde be chose
Jesus Christ / accordynge to
will / to the prayse of his glo
with he hath made vs accepti
By whom we have reden
blud / that is to saye the forg
accordynge to the riches of hi
ace he shed on vs oboundant
and prudecy. And hath opem
stery of his will acordynge to
purposed the same in hym silf
red when the tymemere full ca

gſ/ both the thyngſ which are in heven/ and alſo the thyngſ which are in erthe/ ſholde be gaddered togedder/ even in Chriſt: that is to ſaye in hym in whom we are made heyres/ and were therto predeſtinate accordynge to the purpoſe off hym which worketh all thyngſ after the purpoſe off his owne will/ that we ſhulde be vnto the prayſe off his glory/ which before hoped in Chriſt.

In whom alſo ye (after that ye herde the worde off trueth/ I mean the goſpell off youre healthe/ wherin ye beleved) were ſealed with that holy ſprete off promes/ which is the ernest off oure inheritaunce/ to redeme the poſſeſſion purchaſed vnto the laude of his glory.

Wherfore even I (after that I herde off the fayth which ye have in the lorde Jeſu/ and love vnto all the ſayncte) ceaſe not to geve thākes for you/ makynge mencion off you in my prayers/ that the God off oure lorde Jeſus Chriſt/ and the father off glory/ myght geve vnto you the ſprete of wiſdom/ and open to you the knowledge of hym ſilfe/ and lighten the eyes off youre myndes/ that ye myght knowe what thynge that hope is/ where vnto he hath called you/ and howe glorious the riches of his inheritaunce is apon the ſayncte/ and what is the exceedynge greatnes off his power to vs warde/ which beleve accordynge to the workynge off that his mighty power/ which he wrought in Chriſt/ when he rayſed hym from deeth/ and ſett hym on his right honde in hevenly thynges/ above all rule/ power/ and myght/ and dominacion/ and above all names that are named/ nott in this

worlde only / but also i the worlde to come. And hath put all thynge vnder his fete / and hath made hī above all thynge / the heed of the cōgregacion / which is his body / and fulnes of hym / that filleth all in all thynge.

The. ij. Chapter.

AND hath quickened you also that were deed in treaspasse and synne / in the which in tyme passed ye walked / accordynge to the course of this worlde / and after the governer / that ruleth in the ayer / the spirite that worketh in the children off vnbelefe / amonge the which we also had oure conversacion in tyme past / in the lustes of oure flesshe / and fulfilled the will off the flesshe / ād of the mynde: and were naturally the children of wrath / even as wele as wother.

But God which is rich in mercy thorow the greate love wherewith he loved vs / evē when we were deed by synne / hath quickened vs with Christ (For by grace are ye saved) and with hym hath rayfed vs vppe / and with hym hath made vs sitte in heevenly thynges / thorowe Jesus Christ / For to shewe in tymes to come the goodynge ryches of his grace / in kyndnes to vs warde / thorowe Christ Jesus. For by grace are ye made safe thorowe fayth / and that not off youre selves: For it is the gyfte of God / and commeth not of workes / lest eny man shulde bost hym silfe. For we are his worckmanshippe / created in Christ Jesu vnto good workes / vnto the which God ordeyned vs before / that we shulde walke in them.

Wherfore remēber that ye beynge in tyme paſſed gentyls in the fleſſhe/ and were called vncircumciſion off them which are called circūciſion in the fleſſhe/ which circumciſion is made by hōdes: Remember I ſaye/ that ye were an that tyme with outen Chriſt/ and were reputed aliantes from the cōmen welth of Iſrahel/ and were fremde from the teſtamentſ of promes/ ād had no hope/ and were with out god in this worlde. but nowe in Chriſt Jeſu/ ye whych a whyle agoo were farre off/ are made neye by the bloude off Chriſt.

For he is oure peace/ whych hath made off both wone/ ād hath broken doune the wallī the myddes/ that was a ſtoppe bitwene vs/ and hath alſo put awaye thorowe his fleſſhe/ the cauſe of hatred (that is to ſaye/ the lawe of cōmaundementſ contayned in the lawe writtē) for to make of twayne wone newe mā in hym ſilfe/ ſo makynge peace: and to reconcile bothe vnto god in one body thorowe his croſſe/ ād ſlewe hattred therby: and cam and preached peace to you which were a farre of/ and to them that were neye. For thorowe hym web othe have an open waye in in one ſprete vnto the father.

Nowe therfore ye are no moare ſtrangers ād forayners: but citeſyns with the ſayncte/ and of the houſholde of god: and are bilt apō the foundacion of the apoſtles ād prophetes/ Jeſus Chriſt beynge the heed corner ſtone/ ī whom every bildynge coupled togedder/ groweth vnto ā holy tēple in the lorde ī whō ye alſo are bilt togedder/ and made an habitacion for god ī the ſprete.

the grace of god which is g
For by revelacion shewed
me/ as I wrote above in f
by/ whē ye rede ye maye kno
ynge i the ministery of Chr
tymes passed was nott ope
of mē as it is nowe declared
les and prophetf by the spr
shulde be inheritours also/
and partakers off his prom
be the meanes of the gospell/
a minister/ by the gyfte of th
vnto me/ after the worckyng
Vnto me the lest of all say
ven/ that I shulde preache
the vnsearchable ryches off
light to all men/ that they m
the felwshippe of the misterye
gynnynge off the worlde ha
which made all thyngf thor
to the intent/ that nowe vnt
wers in heven myght be kno
gacio the manyfolde wisdom
ge to the eternall purpose/ w
Christ Jesu oure lorde/ by
to drawe neye in that trust/
sayth on hym. Wherfore I

not becauſe of myne aduerſities which I ſuffre. for you: which is youre prayſe.

For this cauſe I bowe my knees vnto the father of oure lorde Jeſus Chriſt/ which is father over all thatt ys called father Jn heven and in erth/ that he wolde graunt vou acordynge to the ryches of his glory/ thatt ye maye be ſtrenghted with myght by his ſprete in the inner man/ that Chriſt maye dwell in youre hertes by fayth/ that ye beynge roted and grounded in lowe/ myght be able to comprehende wyth all saynts/ what ys thatt bredth and length/ deepth and heyth: and to knowe what is the love off Chriſt/ which love paſſeth knowledge: that ye might be fulfilled with all manner off fulnes which cōmeth off God.

Vnto hym that ys able to do exœdynge abundantly/ above all that weare or thynke/ acordynge to the power thatt worketh in vs/ be prayſe in the congregacion by Jeſus Chriſt/ throwe out all generacions from tyme to tyme Amen.

The. iiij. Chapter.

I Therfore which am ī bondes for the lordes ſake exhorte you/ thatt ye walke worthy off the vocation wher with ye are called/ ī all humblenes of mynde/ and mekenes/ and longe ſuffrynge/ forbearige one another throwe love/ ād that ye be dyligent to kepe the vnitie of the ſprete in the bonde of peace/ beynge one body/ and one ſprete/ even as ye are called in one hope of youre

men. That he aſcended: w
that he alſo deſcended fyrſt
ties of the erthe? He that deſ
me alſo that aſcended vppe
ens/ to fulfill all thyngs.

And the very ſame/ mad
me prophets/ ſome Evang
erdes/ ſome Teachers: tha
ve all thyngs neceſſary to w
th all/ to the edifyinge of th
wee everychone(in the vnit
wledge of the ſonne of god.
parfayte man/ after the me
in the fulnes off Chriſt: Th
no moare chyldren wa very
every wynde of doctryne/ l
and craftynes/ wher by th
to deceave vs.

Buttlett vs folowe the
all thyngs growe in hym w
ys to ſaye Chriſt/ in whom
pled and knet togedder/ in
with one miniſtreth to an
the operacion as every pa
and increaſeth the body/ v
ſilfe in love.

This I saye herfore/ and testifie i the lorde/. that ye hence forth walke not as wother gentyls walke/ in vanities off their mynde/ blynded in their vnderstondynge/ beynge straungers from the lyfe which is in god/ thorowe the ignorancy that is in them/ be cause off the blyndnes off their hertf: which beynge past repentaunce have geven them selves vnto wantannes/ to worke all manner of vnclēnes evē with gredynes. But ye have not so learned Christ/ Yf so beye have herde off hym/ and are taught in hym/ even as the truethis in Jesu: so as concernynge the conversacion in tyme past/ laye from you that olde man/ which is corrupte thorowe the deceavable lustes/ and beye renued in the sprete off youre myndes/ and put on that newe man/ which after a godly wyse/ is shapen in rygbteweanes/ and true holynes. Wherfore putt awaye lyinge/ and speake every mā trueth vnto his neghbour/ for as moche as we are members one off another. Be angry/ but synne nott: lett nott the sonne goo doune apon youre wrathe/ geve no place vnto the backbyter/ let hym that stole steale no moare/ but let hym rather laboure with his hondes some good thīge/ that he maye have to geve vnto hym that nedeth.

Let no filthy cōmunicacion procede out of youre mouthes: butt that which is good to edefye with all/ when nedeys: that it maye have favesour with the heares. And greve not the holy sprete off God/ by whome ye are sealed vnto the daye of redempcion. Let all bitternes/ fearsnes and wrath/ rorynge and cursyd speakynge/ be

BE ye counterfeters of g
and walke in love even
and gave hym silfe for vs/ a
crifyce of a swete saver to go
on/ād all vnclēnes/ or cove
ce/ named amonge you/ as i
nether filthynes/ nether fol
gestīge/ which are not comly
ge of thākſ. For this yeknow
onger/ other vnclene person
(which is the worshipper o
īheritaūce in the kyngdom o

Lett no man deceave you
For thorowe soche thyngſ c
god apon the chyldren of vn
fore companious with them
knes/ but are nowe light in

Walke as Children of lig
the sprete is/ in all goodnes
trueth. Accept thatt whi
lorde: and have nolfellishi
full workes of derckness: bu
For it is shame even to nam
ich are done of them in secre
they are rebuked of the ligh
whatsoever is manifest th

erfore he ſayth: awake thou that ſlepeſt/ād ſtōd vppe from deeth/ād Chriſt ſhall geve the light.

Take hede therfore that ye walke circumſpectly: not as foles: but as wyſe/ redemynge the tyme: for the dayes are evyll: wherfore/ be yen ott vnwyſe/ but vnderſtōd what the will of the lorde is/ and be not dronke with wyne/ wherin is exceſſe: but be fulfilled with the ſprete/ ſpeakynge vnto youre ſelves in pſalmes/ and ymmes/ and ſpretuall ſonges/ ſyngynge and playinge to the lorde in youre hertes/ gevynge thankes all ways for all thynges in the name of oure lorde Jeſu Chriſt to god the father: ſubmittynge youre ſelves one to another in the feare of god.

Wemē ſubmit youre ſelves vnto youre awne huſbandes/ as vnto the lorde: For the huſbāde is the wyves heed/ even as Chriſt is the heed off the congregacion/ and the ſame is the ſaveoure off the body. Therfore as the congregacion is in ſubieccion to Chriſt/ lyk wyſe let the wyves be in ſubieccion to their huſbandes in all thinges. Huſbandes love youre wyves/ even as Chriſt loved the congregacion/ and gave hī ſilfe for it/ to ſanctifie it/ and cenſed it in the fountayne of water thorowe the worde/ to make it vnto hym ſilfe/ a glorious congregacion with oute ſpot/ or wrynkle/ or eny ſoch thynge: but that it ſhulde be holy and with out blame.

So ought men to love their wyves/ as their awne bodies. He that loveth his wyfe/ loveth hym ſylfe. For no man ever yet hated his awne fleſſhe: Butt norſſhith/ and cheriſith itt: even as the lorde doth the congregacion: for we ar

And lett thew[illegible]ſe that ſh

The .vj. C

Chyldren obey youre
in the lorde: for ſo is it
her and mother / that is th
that hath eny promes / tha
de eſtate / and live longe o
move not youre chyldren t
thē vppe with the norter
lorde. Servaūtſ be obedi
maſters / with fear and tr
nes of youre hertſ / as vnto
vice in the eye ſight as men
ſervauntſ of Chriſt / doyng
the herte with good will / e
ved the lorde / and not men
what ſoever good thynge e
ſhall he receave agayne o
he be bonde or fre. and ye
me thyngſ vnto them / puti
nyngſ: and remember th
alſo is in heven / nether is
perſone with hym.

Finally/ my brethren be ſtronge in the lorde/ and in the power of his myght. Put on the armour of god/ that ye maye ſtonde ſted faſt agaynſt the crafty aſſautes off the devyll. For we wreſtle not agaynſt fleſſhe and bloud: but agaynſt rule/ agaynſt power/ and agaynſt worldy rulers of the darcknes of this worlde/ agaynſt ſpretuall wickednes in hevenly thynge.

For this cauſe take vnto you the armoure off god/ that ye maye be able to reſiſt in the evyll daye/ and to ſtonde perfect in all thinge.

Stonde therfore and youre loynes gyrd about with veritie/ havynge on the breſt plate of righteweſnes/ and ſhood with ſhewes prepared by the goſpell of peace. Above all take to you the ſhelde off fayth/ wherwith ye maye quenche all the fyrie dartes of the wicked. and take the helmet off heelth/ and the ſwearde of the ſprete/ which is the worde of god/ and praye all wayes with all maner prayer and ſupplicacion: and that in the ſprete: and watch thervnto with all inſtance and ſupplicacion for all ſayncte/ and for me/ that vttraunce maye be geven vnto me/ that I maye open my mought boldly/ to vtter the ſecrete of the goſpell/ wherof I am a meſſenger in bondes/ that therin I maye ſpeake freely/ as it becommeth me to ſpeake.

But that ye maye alſo knowe what condicion I am in/ and what I do/ Tichicus my deare brother and faythfull miniſter in the lorde/ ſhall ſhewe you off all thinge/ whom I ſent vnto you for the ſame purpoſe/ that ye myght knowe what caſe I ſtonde in/ and that he myght comfort youre hertes.

The piſtle
the Phillip
The firſt

Paul and
ſervaunt ſo
the ſaynct ſ
are at Phili
aps/ and d
Grace b
from God oure father/ an
us Chriſte.

I thanke my god with
you/ all wayes in my praye
aye with gladnes/ be cauſ
ich ye have in the goſpell ſ
to nowe/ ād am ſuerly cert
which began a godworke
ſt vntill the daye off Jeſu
meth me ſo to iudge off yo
you in my herte/ and hav
panions off grace with m
as I defende/ and ſtabli

God beareth me recorde howe greatly I longe after you all from the very herte rote | Jesus Christ. And this I praye/ that youre love maye increare more and more in knowledge/ and in all fealynge/ that ye myght accepte thiges most excellent/ that ye myght be pure and soo eas shulde hurte no mannes conscience/ vntill the daye of Christ/ filled with the frutes of righteweesnes/ which frutes come by Jesus Christ vnto the glory and laude of God.

I wolde ye vnderstode brethern that my busynes is happened vnto the gretter furtherynge off the gospell. So that my bondes in Christ are manifest thorowe out all the iudgement hall and in all wother places/ in so moche that many off the brethre in the lorde are boldned thorowe my bondes/ and dare more largely speake the worde with out feare. Some there are which preache Christ of envie and stryfe/ and some off good will. The one parte preacheth Christ off stryfe/ and not purely/ supposynge to adde more adversitie to my bondes. The wother parte of love/ because they se that I am sett to defend the gospell.

What thynge is this? Notwithstondynge by all maner wayse/ whether it be by occasion or of trueth/ yet Christ is preached: and therfore I ioye. Yee and will ioye. For I knowe that this shalbe for my health/ thorowe youre prayer/ and ministringe of the spirite of Jesu Christ/ as I hertely loke fore and hope/ that I nothinge I shalbe ashamed: but that with all confidence/ as all wayes in tymes past/ even soo nowe Christ shalbe

thynge is best of all: Never
flesshe is moare nedfull for
sure of/ that I shall abyde/
tinue/ for the furtheraunce
yth/ that ye maye moare ab
Jesus Christ throwe me/ b
agayne.

Only let youre conversa
meth the gospell of Christ:
and se you/ or els be absent
you/ that ye continue in on
ule labouryng as we do to
of the gospell/ and in noth
adversaries: which is to th
on/ and to you a signe of be
For vnto you it is geven/ t
beleve on Christ: but also s
have evē the same fyght w
and nowe heare of me.

The. ij. C

If there be amonge yo
rist/ yf there be eny co
re be eny fellishippe of the
compassion or mercy/ fulf
awe one waye/ havynge o

acorde/and of one mynde/that nothynge bedo-
ne thorowe stryfe or vayne glory/but in meknes
of mynde. Let every person thynke every other
man better then hym silfe/so that ye considre ev-
ery man/not what is in hym silfe: But what is
in wother men.

Let the same mynde be in you the which was
in Christ Jesu: Which beynge in the shape off
god/and thought it not robbery to be equall wi
th god. Neverthelesse he made hym silfe of no re-
putacion/and toke on hym the shape of a serva-
unte/and becam lyke vnto men/and was foun-
de in his aparell as a man. He humbled hym sil
fe and becam obedient vnto the deeth/even the
deeth of the crosse. Wherfore God hath exalted
hym/and geven hym a name above all names:
that in the name off Jesus shulde every knee bo-
we/both of thyngs in heven/and thyngs in erth
and thyngs vnder erth/and that all tonges shu-
lde confesse that Jesus Christ is the lorde vnto
the prayse of god the father.

Wherfore my dearly beloved/as ye have al-
ways obeyed/not when I was present only/but
nowe moche more in myn absence/even so perfo
rme youre owne health with feare and tremblyn-
nge. For it is god which worketh i you/both the
will and also the dede/even of good will.

Do all thynge without murmuryngeand dis-
putynge/that ye maye be faulelesse/and pure/
and the sonnes of God/with out rebuke/in the
middes of a croked/and a perverse nacion/am-
ōge which se that ye shyne as lightes in the wor-
lde/holdīge fast the worde of lyfe/vnto my reio-

ysynge in the daye of Christ/ that I have not rū-
ne in vayne/ nether have labored in vayne. Yee
and though I be offered vppe on youre sacrifice
and youre servinge of god in the fayth: I reioyce
and reioyce with you all. For the same cause al-
so/ reioyce ye/ and reoyce ye with me.

I trust in the lorde Jesus forto sende Timot-
heus shortly/ vnto you/ that I also maye be off
good cōforte/ when I knowe what case ye stonde
in. For I have no man that is so lyke mynded to
me/ which with so pure affeccion careth for you-
re matters. For all wother seke their awne/ and
not that which is Jesus Christ. Ye knowe the
proffe of hym/ howe that as a sonne with the fa-
ther/ so with me bestowed he his labour apō the
gospell. Hym trust I to sende as sone as I kno-
we howe it will go with me. I trust in the lorde
that I also my silfe shall come shortly.

I supposed it necessary to sende brother Epa-
phroditus vnto you/ my companion in laboure
and feowel sodier/ youre Apostle/ and my mini-
ster at my nedes. For he longed after you/ and
was full off hevines/ because that ye had herde
saye that he shulde be sicke/ and no doute he was
sicke/ and that neye vnto deeth/ but god had mer-
cy on hym not on hym only/ but one me also/ lest
I shulde have had sorowe upon sorowe.

I sent hym therfore the diligentliar/ that whē
ye shulde se hym/ ye myght reioyce agayne/ and
I myght be the lesse sorowfull. Receave hym th-
erfore in the lorde with all gladnes/ and make
moche off soche: because that for the worke off
Christ he went so farre/ that he was nye vnto

deeth/ and regarded not his lyfe/ to fulfill that ſervice which was lakynge on youre parte towarde me.

The. iij. Chapter.

MOrouer bretherē myne/ reioyce in the lorde/ It greveth me not to write the very ſame thyngs vnto you. For to you it is aſure thynge. Beware of dogges/ beware of evyll workers Beware of diſſencion: For we are circumciſion which worſhippe god i the ſpeete/ and reioyce in Chriſt Jeſu/ and have no confidence in the fleſſhe: though I have wherof I myght reioyce i the fleſſhe. If eny wother man thynketh that he hath wherof he myght truſt in the fleeſſhe: moche moare I: circumciſed the eyght dave/ off the kynred off Iſrabell/ off the trybe of Beniamyn an Ebrue borne of the Ebrues: as concernynge the lawe/ a phariſaye/ and as concernynge feruentnes I perſecuted the congregacion/ and as touchynge the righteweſnes which is in the lawe I was ſoche a won as no man coulde complayne on.

But the thyngs that were wynnynge vnto me I counted loſſe for Chriſtes ſake. Ye I thinke all thyngs but loſſe for the excellētt knowledge ſake of Chriſt Jeſu my lorde: For who I have counted all thynge loſſe/ and do iudge them but donge/ that I myght wynne Chriſt/ and myght be founde in hym/ not havynge myne awne righteweſnes which is off the lawe; But that which ſtryngeth off the fayth which is in Chriſt. I mean the righteweſnes which commeth of God

ther were all redy parfect
I maye comprehende tha
prehended of Christ Jesu
not my silfe that I have g
ge I saye: I forget that
ād stretche my silfe vnto t
and preace vnto the mark
ne therewarde of the hye
rist Jesu. Let vs therfore
be thus wyse mided: ād y
ded/ I praye God open e
vertheles̄e in that whereu
vs procede by one rule/ th
acorde.

Brethren counterfayte
which walke even so/ as y
mple. For many walke(o
you often/ and nowe tell y
ey are the enemyes off the c
seende is dampnacion/ wh
and glory to their shame/
mynded. But oure conver
whēce we loke for the sa veo
ich shall chaunge into a not
bodies/ that they maye be
his glorious body/ acordy
wherby he is able to subdu
me.

The.iiij.Chapter.

Herfore bretherē dearly beloved and longed for/ my ioye and croune/ so continue belo-ved in the lorde. I praye Euodias/ and beseche. Syntiches that they be of one accorde in the lor-de. Yee and I beseche the faythfull yockfelowe/ helpe the wemen which labored with me in the gospell/ād with Clement also/ and with wother my labour felowes/ whose names are in the boke off lyfe. Reioyce in the lorde alwaye/ ād agayne I saye reioyce. Lette youre softenes be knowen vnto all mē. The lorde is even at honde. Be nott carfull: butt in all thyngs shewe youre peticion vnto god in prayer ād suplecacion with gevynge off thankes. and the peace off god which passeth all vnderstondynge kepe youre hertes/ ād myndes in Christ Jesu.

Furthermore brethren/ whatsoever thynges are true/ whatsoever thyndes are honest/ whatsoever thynges are iust/ whatsoever thynges are pure/ whatsoever thynges pertayne to love/ whatsoever thynges are off honest reporte/ yff there be eny verteous thynge/ yf there be eny laudable thynge/ those same have ye in youre mynde/ which ye have both learned and receaved/ herde ād also sene in me: those thynges do/ ād the god of peace shal be with you. I reioyced in the lorde gre-atly/ that nowe at the last ye are revived/ ād are wexed myndfull of me agayne in that wherin ye were also myndfull/ but ye lacked aportunitie. I speake not be cause of necessitie/ For I have lea-rned in whatsoever estate I am/ therewith to be

bare parte with me in my
Ye of Phillippos knou
nge of the gospell/ whē I d
nia/ no congregacion bar
cernynge gevynge and re
For when I was ī Tessal
afterwarde agayne/ vnto
desyre gyftes: butt I desy
youre parte. I receaved al
was even filled after that
paphroditus/ that which
our that smelleth swete/ a
plesaunt to God. My god
thorowe his glorious rych
Vnto God and oure fat
more Amen. Salute all th
su. The brethren which
you. All the sanctī sal
of all they which a
per ours housho
grace off our
Jesu Ch
be with
you
all Ame

Sent from Rome by

The pistle offpaul vnto the Collossyans.

The fyrst Chapter.

PAul an Apostle off Jesu Christ by the will of god / ād brother Timotheus.

To the sayntf which are at Colossa: and brethren that beleve in Christ.

Grace be with you and peace frō god oure father / and frō the loorde Jesus Christ.

We geve thākes to god the father of oure loorde Jesus Christ alwayes for you in oure prayers / sence we herde of youre fayth which ye have ī Christ Jesu: ād of the love which ye beare to all saynt ffor the hopes sake which is layde vppe ī store for you in heven / of which hope ye have herde by the true worde off the gospell / which is come vnto you / evē as it is ī to all the worlde / ād is frutfull as it is amōge you / frō the fyrst daye ī the which ye herde of it / ād had experiēce of the grace of god ī the trueth / as ye learned of Epaphra oure deare felowe servaunt / which is for you a faythfull minister ī Christ / which also declared vnto vs youre love / which ye have in the sprete.

For this cause we also / sence the daye we herde of hit have not ceasyd prayinge for you ād desyringe that ye mpght be fulfilled with the knowle-

the father which hath ma
takers of the enheritaunce
which hath delivered vs
cknes/ād hath translated
of his dere sonne/ in whom
thorowe his bloud/ that is
sinnes/ which is the ymag
fyrst begotten before all cr
re all thyngs created/ thyn
and thyngs that are in ert
thyngs invisible: whether
dshippe/ other rule or pow
atyd by hym/ and in hym.
yngs/ and in hym all thyn
And he is the heed of the
the congregacion/ he is th
begotten of the deed/ that
have the preeminence. Fo
that in hym shulde all ful
to reconcile all thynge vn
at peace by hī throw the b
thyngs in heven and thyn
And you (which were
and enymes/ be cause yo
evle workes) hath he now
of his flesshe thorowe dee

soche as no man coulde complayne on/ and with
out faut in his awne sight/ yf ye continue grounde
ded and stablysshed in the fayth/ and be not mo
ved awaye from the hope of the gospell/ whero
ye have herde/ howe that it is preached amonge
all creatures/ which are vnder heuē/ wher of I
Paul am made a minister.

Nowe love I in my passions which I suffre
for you/ and fulfill that which is behynde off the
afflicciōs off Christ in my flesshe for his boddies
sake/ which is the congregacion/ wher of am I
made a minister acordynge to the ordinaunce of
god/ which ordinaunce was geven me vnto you
warde/ to fulfill the worde of god/ that mistery
hid sence the worlde began/ and sence the begyn
nynge of generaciōes: But nowe is opened to his
saynctes/ to whō god wolde make knowē the glo
rious riches of his mistery amonge the gentyls/
which riches is Christ in you/ the hope of glory/
whom we preach warnynge all men/ and teach
ynge all men in all wisdom/ to make all mē per
fait in Christ Jesu: Wherin I also labour and
stryve/ even as farforth as hys worckynge wor
keth in me myghtely.

The seconde Chapter.

FOr I wolde ye knewe what fyghtinge I have for
youre sakes and for them of Ladicia/ and for
as many as have not sene my parsōi the flesshe/
that their hertes myght be comforted and knet
togedder in love/ and in all ryches of full vnder
stondynge/ for to knowe the mistery off God the

riſt Jeſu the lorde/even
in hym/ād ſtedfaſte i th
ned: and therin be plem
Beware leſt eny mā c
we philoſophy and diſc
the tradicios of mē/ād
rlde/and not after Chr
the fulnes of the godhe
in bī/which is the heed
whom alſo ye are circu
made with out hondē/
body of the fleſſhe/th
is in Chriſt/ In thaty
rowe baptim/in whor
thorowe fayth/ that ſe
of god which rayſed hy
And hath with hym
were deed in ſynne and
youre fleſſhe/and hath
ſes/and hath put out
gaynſtos/made in th
hath he take out of the
it o his creſſe/and hat
and hath made a ſhe
triumphed over them
Let noman therfor

aboute meate ād drynke: or for a pece of an holy-
daye/ as the holydaye of the newe moneor of the
saboth daye/ which are nothīge but shaddowes
of thyngs to come: but the body is in Christ. Lett
noo mā make you shute at a wronge marke/ wh-
ich after his awne ymaginacion walketh in the
humblenes of angels/ thīgs which he never sa-
we: causlesse puft vppe with his flesshly myn-
de/ and holdeth not the heed/ wher of all the bo-
dy by ioyntes and couples receaveth norisshmēt/
and is knet togedder/ and encreaseth with the in
creasynge that cōmeth of god.

Wherfore if ye be deed with Christ frō doctri-
ne of the worlde: Why as though ye yet lived in
the worlde/ are ye ledde with tradiciōs of thēth-
at saye: Touche not/ Tast not/ Handle not: wh-
ich all perysshe with the vsynge of them/ and are
after the cōmaundments/ and doctryns of men:
which thīgs have the similitude of wisdō ī chosē
holynes/ and humblenes/ and in thatt they spa-
re not the body/ and do the flesshe no worshyppe
vnto his nede.

The .iij. Chapter.

If ye be then rysen agayne with Christ seke
those thyngs which are above/ where Christ
sitteth on the right hōde of god. Set youre affec-
cion on thyngs that are above/ ād not on thyn-
gs which are on the erth. For ye are deed/ ād yo-
ure lyfe is hid with Christ in god. When Christ
which is oure lyfe shall shewe hym silfe/ thē sh-
all ye also apere with hym in glory.

But nowe put ye also a
yngs/wrath/fearshes/m
akynge/filthy speakynge
Lye not one to another/se
off the olde man with his
ō the nue/which is renue
after the ymage of hym th
is nether greke ner iewe/c
cumcision/Barbarous o
Butt Christe is all in all t
. Nowe therfore as ele
ved/put on tender mercie
of mynde/meknes/lōge
ge one another/and forg
eny mā have a quarrell t
rist forgave you/even so
thyngs put on love/whi
fectnes/ād the peace of g
to the which peace ye are
set haye be thankfull.

Let the worde of god
in all wysdom. Teache a
selves/in psalmes/and
songs which have favou
youre berts to the lorde.
ever ye do ī worde or ded

lorde Jesu/ gevīge thāk̄ to god the father by hī.
Wyves submit youre selves vnto youre awne husband/ as it is comly in the lorde. Husband̄ love youre wyves and be nott bitter vnto them. Children obey youre fathers ād mothers/ in all thīḡ/ for that is wele pleasynge vnto the lorde. Fathers rate not youre children/ lest they be of a desperate mynde. Servaunt̄ be obedient vnto youre bodyly masters in all thynḡ: not with eye service as men pleasers/ but in synglenes of herte fearynge god. And whatsoever ye do/ do it herrely as though ye did it to the lorde/ ād not vnto men/ remembrynge that of the lorde ye shall receave the rewarde of inheritaūce/ for ye serve the lorde Christ. But he that doth wronge/ shall receave for the wronge that he hath done: for there is no respect of persons. Ye masters do vnto youre servaunt̄ that which is iust ād egall/ remēbrynge that ye have also a master in heven.

The. iiij. Chapter.

Continue in prayer and watch in the same with thank̄ gevynge/ praynge also for vs that god opē vnto vs the dore of vtteraunce/ that we maye speake the mistery of Christ (wherfore I am in bōd̄) that I maye vtter it/ as it becōmeth me to speake. Walke wisely to thē that are with out/ and redeme the tyme. Let youre speache alwaye have faveoure with it ād be salted/ that ye maye knowe howe to answer every man.

The deare brother Tichicos shall tell you off all my busynes/ which is a faythfull minister/ and felowe servaunt in the lorde/ whom I have

uchynge whom / ye receave
Yff he come vnto you recea
which is called Justus / wh
cision. These only are my w
kyngdom of god / which we
on. Epaphras the servaun
one of you / saluteth you / a
th fervently for you in pray
de perfet / and full in all tha
I beare hym recorde that h
detowarde you / and towar
and them off Hierapolis. T
sicion greteth you / and Der
thren which are of Laodici
phas / and the cōgregacion
sse. And when the pistle is r
it be reed in the congregaci
also / and that ye lyke wyse
dicia. And saye to Archip
ne office that thou hast rece
at thou fullfill it. The salut
me Paul. Remember n
be with you

Sent from Rome
and Onesi

The fyrst pistle off paul to the Tessalonyans.

The fyrst Chapter.

Aul/Silvanus/ād Ti/motheus.

Vnto the congregacion of the Tessalonians/in God the father/ and in the lorde Jesus Chri/ist.

Grace be with you/ and peace from god oure father/and from the lorde Jesus Christ.

We geve god thanke all waye for you all/ma kynge mencion of you in oure prayers without ceasynge/and call to remembrāce oure worke in the faythe/ and labour in love and perseveraunce in the hope of oure lorde Jesus Christ/in the sight of God oure father: be cause we knowe bretheren beloved of god/howe that ye are electe For oure gospell came not vnto you in wordeonly/ but also in power/ād also i the holy goste ād in moche certaynte/ as ye knowe howe that we behaved oure selves amonge you/ for youre sake.

And ye counterfaited vs/and the lorde: ād receaved the worde in moche affliccion/ with iope of the holy goste: so that ye were an ēsample to all that beleve in Macedonia/ and Achaia. For frō you sounded out the worde off the lorde/ nott in Macedonia ād in Achaia only: but youre fayth also which ye have vnto god/ spred hir selfe abroade in all quarters so gratly that it nedeth not vs to speake eny thynge at all: for they thē selves

Che. ij. Cy

FOr ye youre selves bre
entraũce in vnto you/
in vayne: but even after th
fore and where shamfully
pos (as ye wele knowe) th
re God to speake vnto you
with moche strivynge. O
not to brynge you to errou
nether was it with gyle: b
of God/ that the gospell s
to vs: even so we speake/ r
ded to please men/ butt G
hertes.

Nether was oure co
with flatterynge wordes (
ther in cloked coveteousn
ther sought we prayse of
yet of eny wother/ when
argeable/ as the apostles
tender amonge you/ even
her children/ so was oure
oure goode will was to
not the gospell off God o
soules/ be cause ye were

Ye remember brethre

vayle. For we labored daye and nyght/ be cauſe we wolde not be greveous vnto eny off you/ and preached you the goſpell of God. Ye are witneſſes/ and ſo is god/ howe holyly and iuſtly (that noman coulde blame vs) we behaved oure ſelves amonge you that beleve/ as ye knowe howe that we exhorted and comforted/ and beſought every one off you/ as a father his children/ that ye wolde walke worthy of the lorde/ which hath called you vnto his kyngdom and glory.

For this cauſe thanke we god with out ceaſynge/ be cauſe that whē ye receaved of vs the worde/ wherwith God was preached/ ye receaved it not as the worde of man: but even as it was in dede/ the worde of God/ which worketh in you that beleve. For ye brethrē did counterfaite the congregacions of god which in iewey are in Chriſt Jeſu: for ye have ſuffered lyke thyngs of youre kynſmen/ as we oure ſelves have ſuffered of the Jewes/ which as they kylled the lorde Jeſus and their one prophets/ even ſo have they perſecuted vs/ and God they pleaſe not/ and are contrary to all men: and forbid vs to preache vnto the gentyls/ that they myght be ſaved/ to fulfill their ſynnes: For the wrath off God is come on them/ even to the vtmoſt.

For as moch brethren as we are kept from you for a ſeaſon/ as concernynge the bodyly preſence but not in the herte/ we enforſed the more to ſe you perſonally with great deſire/ and therfore we wolde have come vnto you/ I Paul once and agayne: but Satan withſtode vs. For what is oure hope or ioye/ or croune off reioyſynge? are

W alone/and ſente
and miniſter of god/ an
the goſpell of Chriſt/to
forte you ovre youre fay
be moved in theſe affli
knowe that we are eyē a
vevely whē I was with
that we ſhulde ſuffre tri
to paſſe/and as ye know
I coulde no lenger forb
bt have knowledge of y
tempter had tempted y
had bene beſtowed in
Nowe lately when T
vnto vs and declared t
re love/and howe that
unce of vs all wayes/d
ſyre to ſe you. Therfor
in you/in all oure adv
gh youre fayth. For n
de ſtedfaſt in the lorde.
recōpence to god agayn
ye that we iope for you
whyle we nyght āde da
we myght ſe you preſe
at which is lacking in

God hym silfe oure father/ ād oure lorde Jesus Christ gyde oure iorney vnto you/ ād the lorde increace you/ ād make you flowe over in love one towarde another/ ād towarde all men/ evē as we do towarde you/ to stablysshe youre hertꝭ that they myght be without ought to be complayned on/ in holynes before God oure father/ at the cōmynge of oure lorde Jesu Christ/ with all is sayncti.

The. iiij. Chapter.

FVrthermore we beseche you brethren/ and exhorte you in the lorde Jesus/ that ye increace more and more/ even as ye have receaved of vs/ howe ye ought to walke and to please God. Ye remember what commaundmentꝭ we gave you ī the name of the lorde Jesu. For this is the will of god/ which is youre sanctifyinge/ that ye shulde abstayne from fornicacion/ that every one of you shulde knowe howe to kepe his vessel in sanctifyinge and honoure/ and not in the lust of concupiscence/ as do the hethen/ which knowe not god/ that no man goo beyonde/ and defraude his brother in bargaynynge/ because the lorde is a vēger of all suche thyngꝭ: as we tolde you before tyme/ and testifyed vnto you. For god hath not called vs vnto vnclennes: but vnto sanctifyinge. Ye therfore that despiseth/ despiseth not man/ but God/ which hath sent his holy sprete amonge you.

But as touchynge brotherly love/ ye nede not that I write vnto you. For ye are taught of god to love on another. Ye and that thynge verely

and that nothynge be lac
I wolde not brethren h
concernynge them which
ye sorowe not as wother
For yf we beleve that Je
yne: evē so them also whi
god brynge agayne with
vnto you in the worde of
ch live and are remaynyn
the lorde/ shall not come
For the lorde hym silfe s
with a shute/ and the vo
and trompe of God. An
all aryse fyrst: then shall
ayne/ be caught vppe wi
des to mete the lorde in t
ever be with the lorde. X
selves one another with

The. v.

OF the tymes and s
no nede that I wri
selves knowe parfectly/
de shall come even as a
they shall saye peace an
methon thē soden destr

ge off a woman with childe/ and they ſhall nott ſcape. But ye brethren are not in darckenes/ that that daye ſhulde come on you as it were a theffe. Ye are all the children of light/ and the chyldren of the daye: we are nott off the nyght/ nether off darckenes.

Therfore let vs not ſlepe as do wother: but let vs watch and be ſober. For they that ſlepe/ ſlepe in the nyght: and they that be dronken/ are dronken in the nyght. But lett vs which are of the daye be ſober/ armed with the breſt plate of fayth and love/ and with hope of health/ as an helmet. For god hath not apoynted vs vnto wrath: but to obtayne health by the meanes off oure lorde Jeſu Chriſt/ which died for vs: that whither we wake or ſlepe/ we ſhulde live togedder with hi.

Wherfore comforte youre ſelves togedder/ and edyfie one another/ even as ye do.

We beſeche you brethren/ that ye knowe the which labour amonge you/ and have the ouer ſight of you in the lorde/ and geve you exhortacion/ that ye have them the more in love/ For their worckes ſake/ and be at peace with them. We deſyre you brethren warne them that are vnruly/ comforte the feble mynded/ forbeare the weake have continuall pacience toward all men. See that none recompence evyll for evyll vnto eny man: but ever folowe that whiche is good/ both amonge youre ſelves/ and to all men. Reioyce ever. Praye continually. In all thynges geve thankes. For this is the will off God in Chriſt Jeſu towarde you.

Quenche not the ſpirete/ deſpiſe nott prophe-

vs. Grete all the breth
ſſe. I charge you in t
piſtle be redde vn
bretheren. The
lorde Jeſu
be with
Am

The fyrſt piſtle vn
ans written ſ

The seconde pistle off Paul to the Tessalonyans.

The fyrst Chapter.

PAul / Silvanus / ād Ti-
motheus.

Vnto the congregacion offthe Tessalonyans / which are in god oure father / and in the lorde Jesus Christ.

Grace be with you and peace from God oure father / and from the lorde Jesus Christ.

We are bounde to thanke god all wayes for you brethren / as itt is mete / be cause that youre fayth growethexcedyngly / and every one of you swymmeth in love towarde another betwene youre selves / so thatt we reioyce off you in the congregacions off god / over youre pacience and faith ī all youre persecucions / and tribulacions that ye suffre: which is a token of the righteows iudgement of god / that ye are counted worthy of the kyngdō of god / for which ye also suffre. Sith is verely a righteows thynge with god / to recōpēce tribulacion to them that trouble you: and to you which are troubled rest with vs / when the lorde Jesus shall shewe hym sylfe from heven / wyth his myghty angels / in flammynge fyre / rendrynge vengeaunce vnto them that knowe not god / and to them that obeye nott vnto the gospell off

prechedit. Wherfore we p
that oure god make you w
and fulfill all delectacion
worke off fayth/with po
oure lorde Jesus Christ m
and ye in hym/thorowet
and of the lorde Jesus Ch

The seconde

WE beseche you bre
of oure lorde Jes
shall assemble vnto hym/
moved from youre mynd
nether by sprete/nether b
ter/which shulde seme to
ugh the daye of Christ w
deceave you by eny mean
not/excepte there come
that that synfull mā be c
dicion which is an adve
bove all that is called g
ed: so that he shall sitt in
hym silfe as god.

Remember ye not/th
you/I tolde you these th
owe what with holbeth

vttered at his tyme. For alredy the miſtery off iniquytie worketh. Only he that holdeth / let him nowe holde / vntill hit be taken out of the waye / and then ſhall that wicked be vttered / whom the lorde ſhall conſume with the ſprete off hys mouth / and ſhall deſtroye with the aparence of his cõmynge / even hym whoſe commynge is by the workynge off Satan / with all lyinge power / ſignes / and wonders / and in all deceavablenes off vnrighteweſnes / amonge them that perysshe: be cauſe they have nott receaved the love off the trueth / that they myght have bene ſaved. And therfore god ſhall ſende them ſtronge delu-ſion / that they ſhulde believe lyes: that all they myght be damned which believed not the trueth / but had pleaſure in vnrighteweſnes.

We are bounde to geve thanke alwaye to god for you brethren beloved off the lorde / for be cauſe that God hath from the begynnynge choſen you to health / thorowe ſanctifyinge off the ſprete / And thorowe believynge the trueth: where vnto he called you by oure goſpell / to ob-tayne the glory that commeth of oure lorde Jeſu Chriſt.

Therfore brethren ſtonde faſt and kepe the or-dinacõe / which ye have learned: whether it were by oure preachynge / or by oure pistle: Oure lorde Jeſu Chriſt hym ſilfe / and god oure father / which hath loved vs / and hath geven vs ever-laſtynge conſolacõn / and goode hope thorowe grace / comforte youre hertes / and ſtablyſſhe you in all ſayinge / and goode doynge.

The seconde pistle of Paul.

The. iij. Chapter.

FVrthermore brethren praye for vs/that the worde of god maye have fre passage/ād be glorysied/as it is with you: and thatt we maye be delivered from vnresonable and evyll men. For all men have not fayth: but the lorde is faythfull/which shall stablysshe you/and kepe you from evyll. We have confidence throw the lorde to you warde/that ye both do/and will do/that which we commaunde you. And the lorde gyde youre hertē vnto the love off God/and pacience of Christ.

We requyre you brethren in the name of oure lorde Jesu Christ/that ye withdrawe youre selves from every brother that walketh īordinatly/ād not after the institucion which ye receaved of vs. Ye youre selves knowe howe ye ought to coūterfayte vs: For we behaved not oure selves inordinatly amonge you. Nether toke we breed of eny man for nought: but wrought with laboure ād travayle nyght ād daye/be cause we wolde not be grevous to eny off you: nott butt that we had auctoritie: butt to make oure selves an insample vnto you/to counterfayte vs. For when we were with you/this we warned you off/that yf there were eny which wolde nott worke/that the same shulde not eate.

We have herde saye no dout that there are some which walke amonge you inordinatly/and worke not at all/but are besybodies. Them that are soche/we commaunde and exhorte in the name offē oure lorde Jesu Christe/that they worke

with quyetnes / and eate their breed. Brethren be not weary in well doynge. Yff eny man obey nott oure ſaying / ſende vs worde off hym by a letter: and have no companie with hym / that he maye be a ſhamed: And count hym not as an enemy: but warne hym as a brother.

The very lorde off peace / geve you peace all wayes / by all meanes. The lorde be with you all. The ſalutacion off me Paul wyth myne awne hōde. This is the token in all piſtles. So I write. The grace of oure lorde Jeſus be with you all Amen.

Sent from Athens.

Paul a
Christ/ b
god ouxe
rde Jesu
hope.
Vnto
sonne in the fayth.
Grace mercy ād peace
and from the lorde Jesu
As I besought the to
when I departed into m
that thou warne some th
wyse: neyther geve hede t
es/ which are endlesse/ a
the godly edyfyinge whic
de of the cōmeundament
a pure herte ād of a good
vnfayned: frō the which
de/ and have turned vnt
cause they wolde be docto
yett vnderston de nott wh
whereof they afferme.
We knowe that the la
lawfully/ vnderstōdige t
is not gevē vnto a righte
vnrighteous ād disobedi

synners/to vnholy ād vncleā/to murtherers of fathers and murthers of mothers/to manquellers and whoremongers: to them that defile themselves with mankynde: to menstealers: to lyars and to periured/and so forth yf there be eny wother thynge that is contrary to holsome doctryne accordynge to the glorious gospell off the holy god/which gospell is committed vntome.

And I thanke hym that hath made me strongein Christ Jesu oure lorde: for he counted me true/and put me in office/when before I was a blasphemar/and a persecuter/and a tyraunt. Neverthelesse I obtayned mercy be cause I did it ignorauntly/in vnbelefe: but the grace of oure lorde was more aboundaunt/with fayth and love/which is in Christ Jesu.

This is a true sayinge/and by all meanes worthy to be receaved/that Christ Jesus cām into the world to save synners/of whō I am chefe: Notwithstondynge vnto me was mercy geven/that Jesus Christ shulde fyrst shewe on me all longe. pacience/vnto the ensample off them which shall in tyme to come beleve on hym vnto eternall lyfe. So then vnto god/kynge everlastynge/immortall/invisible/and wyse only/be honoure and prayse for ever and ever Amen.

This commaundement commit I vnto the sonne Timotheus/accordynge to the prophesies which in tyme past were prophesied off the/that thou in them shuldest fyght a good fyght/havynge fayth and good conscience/which some have put awaye from them/and as concernynge fayth have made shipwracke. of whose nombre is

ge of thanke / be had for
for all that are in pree
live a quyet and a peasa
and honestie. For that
the sight of god oure sa
ve all men saved / and t
dge of the truth. For th
mediatour betwene god a
Christ Jesus / which g
for all men / that it shul
me / where vnto I am a
an apostle (I tell te tru
beynge the teacher of th
rltie.

I will therfore that
ere / lyftynge vppe pure
or arguynge. Lykwyse
arraye them selves in m
fastnes / and honest bel
ded heare / other golde
aye: but with suche as
professe the worshippy
workes. Let the wom
all subieccion. I suffr
nether to have auctorit
be in silence. For Ada

then Eve. Also Adam was not deceaved/ butt the woman was deceaved/ and was in transgression. Notwithstondynge they shalbe saved thorow bearynge off children/ yff they continue in the fayth and in love/ and in sanctifyinge.

The. iij. Chapter.

This is a true sayinge: Yff a man covet the office of a bisshope/ he desyreth a good worke. Ye and a bisshope must be faultlesse/ the husband of one wyfe/ sober/ of honest behaveoure/ honestly apareled/ harberous/ apt to teache/ not dronke/ no fyghter/ not geven to fillthy lucre but gentle/ abhorrynge fightynge/ abhorrynge coveteousnes/ and wonthat ruleth his owne housse honestly/ havynge children vnder obedience/ with all honeste. For yf a man cānot rule his owne housse/ howe shall he care for the congregacion of god. He maye not be a yonge man/ lest he swell and faule into the iudgement of the evyll speaker. He must also be wele reported off amonge them which are with outfayth/ lest he fall into rebuke/ and into the snare off the evyll speaker.

Lykwyse must the deacons be honest/ not double tonged/ nott geven vnto moche drynkynge/ nether vnto fillthy lucre: butt havynge the mistery of the fayth in pure conscience. And let them fyrst be proved/ and then lett them minister/ yf they be founde faultlesse.

Even so must their wyves be honest/ not evyll speakars: butt sober/ and faythfull in all thy-

hyeſt to behave thy ſilfe
which is the congregaci
the pillar and groundec
nape gret is that miſtery
ſhewed in the fleſſhe/ wo
was ſene off angels/ wo
tyls/ was beleved on in
in glory.

The.ii

The ſprete ſpeaketh
ter tymes ſome ſhal
and ſhall geve hede vnt
dyvlyſſhe doctryne off
thorow ypocriſy/ and h
rked with an hott yron
and commaundynge to
which god hath create
ynge thankſ/ off them
knowen the trueth/ for
are good: and nothyng
ceaved with thankſ ge
by the worde of god/ ar
put the brethren in rem
ges/ thou ſhalt be a goo

which hast bene norisshed vppe in the wordes of fayth / and good doctryne / which doctryne thou hast continually followed. But cast awaye vngostly and olde wyves fables.

Exercyse thy silfe vnto godlines. For bodely exercyse proffiteth lytell: Butt godlines is good vnto all thyngs / as a thynge which hath promysses of the lyfe that is nowe / and off the lyfe to come. This is a sure saynge / and of all parties worthy to be receaved. For therfore we laboure and suffre rebuke / because we beleve in the livynge god / which is the savioure off all men: but specially of those that beleve. Suche thyngs comma-unde and teache. Let no man despyse thy youth: but be vnto them that beleve an ssample / in worde / in conversacion / in love / in sprete / in fayth and in purenes.

Till I come geve attendaunce to redynge / to exhortacio / and to doctryne. Despyse not the gyfte that is in the / which was geven the thorow propheresy / and with leyinge on of the hondes of a seniour. These thynges exercyse / and geve thy silfe vnto them / that all men maye se howe thou proffetst. Take hede vnto thy silfe and vnto learnynge / and continue therin. For if thou shalt so do thou shalt save thy silfe / and them that heare the.

The. v. Chapter.

Rebuke not a seniour: but exhorte hym as a father / and the yonger men as bretheren / the elder wemen as mothers / the yonger as sisters / with all purenes. Honoure widdowes wh-

that liveth in pleasure / i
And suche thyngs commu
without faut. Yf there be
for his owne / and namly
olde the same denyeth the
an infydell.

Let no wyddowe be cho
re olde / and soche a won
one man / and well repor
yf she have noressed child
ber all to straungers / yf s
ynctf fete / yf she have mu
were in adversitie / yf she
vnto all maner good work
wes refuse. For when the
re wantā / to the dishonou
they mary / havynge dam
have despised their fyrst f
arne to goo from housse to
le only / but also tcyflynge
akynge thyngs which are

I will therfore that th
and bear children / and g
ve none occasiō to the adve
For many of them are all r
are gone after Satan. A

that beleveth have widdowes/ lett them minister vnto them/ and let not the congregacō be charged: that hytt maye have ſufficient for them that are widdowes indede.

The ſeniours that rule wele are worthy of double honoure/ moſt ſpecially they which laboure ī the worde ād in teachynge. For the ſcripture ſayth: Thou ſhalt not muſell the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynſt a ſenioure receave none accuſacō: but vnder two or three witnesſes. Them that ſynne rebuke openly that other maye feare.

I teſtifie before god/ and the lorde Jeſus Chriſt/ and the electe angels/ that thou obſerve theſe thyngs with out haſty iudgement/ and dono thynge parcially. Laye hondes ſodenly on no mā nether be part taker of wother mēs ſynnes. Kepe thy ſilfe pure. Drynke no lenger water/ but vſe a lyttell wyne/ for thy ſtommakes ſake/ and thyne often diſeaſes.

Some mennes ſynnes are open before honde and goo before vnto iudgemēt: ſome mennes ſynnes folowe after. Lykwyſe also good warkes are manyfeſt before honde/ and they that are other wyſe/ cannot be hid.

The. vj. Chapter.

Let as many ſervaunts as are vnder the yoke counte their maſters worthy of all honour/ that the name of god/ ād his doctrine be not evyll ſpoken off. Se that they which have belevynge maſters deſpyſe them nott be cauſe they

rnowe th nothynge/ but
boute questions/ and st
spryngeenvie/ stryfe/ re
superfluus disputyng/
rupte myndes/ ād desti
thynke that lucre is god
ate thy silfe. Godlines i
be contēt with that he h
thynge into the worlde/
at we can cary nothyng

When we have fode
it with be content. The
into temptacion/ and fr
lysshe and noysome lust
perdicion/ and destruc
the rote of all evyll/ wh
er/ they erde from the fe
lves with many sorow
the man of god/ flye soc
ewesnes/ godlines/ lov
ght a good fyght of fay
all lyfe/ where vnto th
professed a good profe
sses.

I geve the charge in
quickneth all thyng/ a

whych vnder Poncius Pilate witnessed a good
witnessynge/that thou kepe the cõmaundement
without spott/so that no man fynde faute wyth
the/vntyll the aperynge of oure lorde Jesus Chri-
ist/which aperynge (when the tyme ys come)
he shall shewe that is blessed and myghty only-
kynge of kyngs/and lorde of lordes/which only
hath immortalitie/and dwelleth in light that
no man cã obtayne/whom never man sawe/ne-
ther can se/vnto whom be honoure and rule ever-
lastynge Amen.

Charge them that are ryche ī this worlde/th-
at they be not exceedynge wyse/and that they tr-
ust not in the vncertayne ryches/but in the livy-
nge god/which geveth vs aboundantly all th-
ynhs to enioye them/and that they do good and
be ryche in good workes/and redy to geve/and
to distribute/layinge vppe in store for them sel-
ves/a good foundacion agaynst the tyme to co-
me/that they maye obtayne eternall lyfe.

O Timothe save that which is gevē the to ke-
pe/and avoyde vngostly vanities of voyces/and
oppositiõs of sciencē falsly so called/which
sciēce/whyll some professed/they ha-
ve erred as concernynge the fay-
th. Grace be with the
Amen.

Sent from Laodicia/which
is the cheyfest cite of Phri-
gia Pacaciana.

The seconde pistle off Paul Vnto Timothe

The fyrst Chapter.

Aul an Apostle of Jesu Christ/ by the will of god/ to preache the promes of lyfe/ which lyfe is in Christe Jesu.

To Timothe his beloved sone Grace/ mercy/ ād peace/ frō god the father/ and from Jesus Christ oure lorde.

I thanke god/ whom I serve frō myn elders with pure conscience/ that without ceasynge I make mencion of the in mye prayers myght ād daye/ desyrynge to se the/ myndfull off thy teares: so that I am filled with love/ when I call to remembraunce the vnfayned fayth that is in the/ which dwelt fyrst in thy graūmoder Lois/ and in thy mother Eunica: and am assiured that itt dwelleth in the also.

Wherfore I warne the that thou stere vppe the gyfte of god which is in the/ by the puttynge on of my hondes. For god hath not geven to vs the spirete of feare: but of power/ and of love/ ād of honest behaveour. Be not a shamed to testifye of oure lorde/ nether be a shamed of me/ which am bounde for his sake: but suffre adversitie with the gospell also the rowe the power of god/ which saved vs/ and called vs with an holy callynge/ not after oure dedes/ but for his purpose

and grace / which grace was geven vs thorowe Christ Jesu before the worlde was / but is nowe declared openly by the apearynge offoure savi-oure Jesu Christ / which hath put awaye deeth / and hath brought lyfe and immortalite vnto li-ght thorowe the gospell / where vnto I am apo-ynted a preacher / and an Apostle / ād a teacher off the gentyls: for the which cause I also suffre this. nevertheles I am not a shamed. For I knowe whom I have beleved / and am sure that he is able to kepe that which I have cōmitted to his keppynge agaynst that daye.

Se thou have theensāple of the holsome wor-de which thou herdest of me / i fayth ād love wh-ich is in Jesu Christ. That good thynge whiche was cōmitted to thy keppynge / kepe I the holy go-ost which dwelleth in vs. This thou knowest howe that all they which are in Asia be turned from me. of which sorte are Phigellos ād Her-mogenes. the lorde geve mercie vnto the housse off Oneliphoros / for he ofte refreshed me / and was nott a shamed off my chayne: but when he was at Rome he sought me out very diligently / and founde me. The lorde graunt vnto hi that he maye fynde mercie with the lorde at that da-ye. And in howe many thyngs he ministred vnto me at Ephesus thou knowest very wele.

The seconde Chapter.

Thou therfore my sonne be strōge I the gra-ce that is in Christ Jesu. And what thyn-gs thou hast herde off me / many bearynge witt-nes / the same delivre to faythfull men / whych

sband man that laboreth i
the frutes. Consyder what
ve the vnderstondynge in
Remember that Jesus
sede of David/rose agayne
to my gospell/where ī Jsu
doar/evē vnto bōdes. but
not boūde. Herfore Jsuffre
tr sakes/thatt they myght
th which is in Christ Jesu
Jt is a true sayīge/if wet
so shall live with hym. If
also raigne with hī. If we
denye vs. If we beleve not
full. He cannot denye hym
put them ī remembraunce/
lorde/that they stryve not
is to no proffet/but to perv
Studdy to shewe thy silfe
a workmā that nedeth not t
dynge the worde of trueth i
vayne voyces passe over. F
vnto gretter vngodlynes/ā
fret even as doeth a cancre.
hymeneos/ād Philetos/w
the trueth have erred/sayin

cion is paſt all redy/ and do deſtroye the fayth of
diuers perſones.

But the ſure grounde of god remayneth/ and
hath this ſeale: the lorde knoweth them that are
his/ and lett every man that calleth on the name
of Chriſt/ departe from iniquitie. Not withſtō-
dynge in a grete houſſe are not only veſſelles off
golde and of ſilver: but alſo of wood ād of erthe:
Some for honoure/ and ſome vnto diſhonoure.
Yf a mā pourdge hym ſilfe from ſuche felowes/
he ſhalbe a veſſell ſanctified vnto honoure mete
for the lorde/ ād prepayred vnto all good worke.

Luſtes of youth avoyde/ ād folowe rightweſ-
nes/ fayth/ love/ and peace/ with them that call
on the lorde with pure herte. Foliſſhe and vnle-
arned queſtiōs put from the/ remembrynge that
they do but make ſtryfe. But the ſervaunt of the
lorde muſt not ſtryve: but muſt be peaſable vnto
all men/ and redy to teache/ and won that cā ſu-
ffre the evyll in meknes/ and can informe them
that reſiſt/ yf that god att eny tyme will geve thē
repentaunce for to knowe the trueth: that they
maye wake out of ſlepe agayne/ out off the ſnare
off the devyll/ which are nowe taken off hym at
his will.

The. iij. Chapter.

This vnderſtond/ that ī the laſt dayes ſhall
come parelous tymes: For the men ſhalbe
lovers of their awne ſelves/ Coveteous/ Boſt-
ers/ Proude/ Curſed ſpeakers/ diſobedient to fa-
ther and mother/ vnthankfull/ vnholy/ churli-
ſſhe/ ſtubborn/ falce accuſars/ ryatours/ fearce/

despisers of thē which are good/ traytours/ heddy/ hye mynded/ gredy apon voluptousnes more then the lovers of god/ havynge a similitude off godly lyvynge/ but have denyed the power there of. Soche abhorre. For of this sorte are they which entre īto houses/ ād brynge īto bōdage wymmen laden with synne/ which wemē are ledde of divers lustes/ ever learnynge/ and never able to come vnto the knowledge of the trueth.

As Jannes and Jambres withstode Moses/ even so do these resist the trueth. men they are off corrupt myndes/ ād leawde as concernynge the fayth: but they shall prevayle no lenger. For there madnes shalbe vttered vnto all mē as thers was: but thou hast sene the experience of my doctryne/ ordinaunce/ purpose/ fayth/ longe sufferynge/ love/ pacience/ persecucions/ and afflicions which happened vnto me att Anthioche/ at Iconium/ and at lystra: which persecucions I suffered paciently/ And from them all the lorde delivered me. Ye and all that will live godly in Christ Jesu/ must suffre persecucions. But the evyll men and disceavers/ shall were worsse and worsse/ whill they deceave/ and are deceaved them selves.

But continue thou in the thyngs which thou hast learned/ which also were cōmitted vnto the seynge thou knowest off whō thou hast learned them. and for as moche also as thou hast knowē holy scripture of a chylde/ which is able to make the wyse vnto health throwe fayth/ which ys in Christ Jesu. For all scripture geven by inspiraciō of god/ is proffitable to teache/ to improve/

to informe/ād to īstructī righteweſnes/that the man of god maye be perfet/ and prepared vnto all good workſ.

The.iiij.Chapter.

I Teſtifie therfore before god/ and before the lorde Jeſu Chriſt/ which ſhall iudge quicke and deed at his aperynge in his kyngdō/ preache the worde/ be fervent/ be it in ſeaſō/ or out of ſeaſon. Improve/ rebuke/ exhorte with all longe ſufferīge. For the tyme will come/ whē they wyll nott ſuffer wholſome doctryne: butt after their awne luſtes ſhall they (whoſe eares ytche) gett them an heepe of teachers/ and ſhall turne their eares from the trueth/ ād ſhalbe geven vnto fables: Butt watch thou in all thyngſ/ and ſuffre adverſitie/ and do the worke off an evangeliſt/ fulfill thyne office vnto the vtmoſt.

For I am nowe redy to be offered/ ād the tyme of my departynge is at honde. I have fought a good fight/ ād have fulfilled my courſe/ ād have kept the fayth. Frō hence forth is layde vppe for me a croune of righteweſnes/ which the lorde that is a righteous iudge ſhall geve me at that daye. nott to me only: but vnto all thē that love his cōmynge. Make ſpede to come vnto me atonce.

For Demas hath left me/ ād hath loved this preſent worlde/ ād is departed īto Teſſalonica. Creſcēs is gone to Galacia/ ād Titus vnto Dalmacea. Only Lucas is with me. Take Marke ād brīge hī with the/ for he is neceſſary vnto me for to miniſter. and Tichicus have I ſēt to Epheſus. the cloke that I lefte at troada with Carpus

assited me/but all forsoke
it maye nott be layde to th
stondynge the lorde assistu
me/that by me the preachy
to the vtmost/ād that all
re/And I was delivered
lyon/And the lorde shall
doynge/ād shall kepe me
dom. To whō be prayse f
Salute prisca and Aq
of Onesiphorus. Erastu
Trophimos I lefte at
kespede to come bef
lus gretith the/a
Linus/and C
all the bretl
lorde Je
rist be w
spre
Grace be with

The seconde pistle writt
mothe/whē Paul wa
detyme vppe/befo
The

The pistle of paul vnto Titus.

The fyrst Chapter.

Paul the servaunt of god and an Apostle of Jesu Christ/ to preache the fayth of goddis electe/ and the knowledge off the trueth/ which trueth is in servynge god in hope of eternall lyfe/ which lyfe god that cānot lye/ hath promysed before the worlde began: but hath att the tyme appoynted opened his worde by preachynge/ which preachynge is committed vnto me/ by the comaūdement of god oure saveoure.

To Titus his naturall sonne in the commen fayth.

Grace mercie and peace from God the father/ and from the lorde Jesu Christ oure saveoure.

For this cause left I the in Creta/ that thou shuldest performe that which was lackynge ād shuldest ordeyne seniours in every cite as I appoynted the. If eny be soche as no man can complayne on/ the husbād of one wyfe/ havynge faythfull children/ which are not sclandred off ryote/ nether are dissobediēt. For a bisshoppe must be soche as no man can complayne on/ as it becommeth the minister off God. not stubborne/ not angrye/ no dronkarde/ no fyghter/ not gevē

[illegible] many o
off vanitie / and disceav
they off the circumcision
be stopped / which perve
ynge thyngs which they o
filthy lucre. Won beyng
was a poyet of their own
are alwayes lyars / evyll
lies. This witnes is true /
sharply / that they maye
and not takynge hede to i
maundments of men / wh
eth. Vnto the pure / are a
to them that are defiled / i
thynge pure: but even the
sciences off them are defil
they knowe god: but with
and are abhominable / a
to all good workes discon

The. ij. C

But speake thou that
some learnynge: Th
er / honest / discrete / soūde
in pacience. And the elde
they be in soche rayment /
not falce accusars / not ge

but teachers of honeſt thyngſ / that they nurter the yonge wemen forto love their huſbādes / to love their children / to be of honeſt behaveoure / chaſt / buſwyfly / good / and obedient vnto their aune huſbandes / that the worde of god be not evyll ſpoken of. Yonge men lykwyſe exhorte that they be of honeſt manners.

Above all thyngſ ſhewe thy ſilfe and inſāple of good workes in the doctryne / ſhew vncorrupcion / honeſtie / and the wholſome worde which cānot be rebuked / that he which withſtōdeth maye be aſhamed / havynge no thige in you that he maye diſprayſe. The ſervauntſ exhorte to be obedient vnto their owne maſters / and to pleaſe in all thigſ / not anſwerynge agayne / nether be pickers / but that they ſhewe all good faythfulnes / that they maye do worſhippe to the doctryne off god oure ſaveoure in all thynges. For the grace of god / that bryngeth health vnto all men / hath apered ād teacheth vs that we ſhulde denye vngodlynes / ād worldly luſtes / ād that we ſhulde live honeſtly / righteouſly / and godly i this preſēt worlde / lokīge for that bleſſed hope / ād glorious aperēge of the myghty god / ād of oure ſaviour Jeſu Chriſt: which gave hym ſilfe for vs / to rede me vs frō all vnrightewesnes / ād to pourdge vs a peculiar people vnto hi ſilfe feruētly gevē vnto good workſ. Theſe thinſ ſpeake / ād exhorte / ād rebuke / with all cōmaūdynge. Se that no man deſpiſe the.

The .iij. Chapter.

Warne them that they ſubmit them ſelves to ruele and power / to obey the officers / that they be prōpt vnto all good workſ / that they

But after that the kyn
ſaveoure to manwarde a
offe zightewesnes which w
mercie/ he ſaved vs/ by th
we birth/ and with the re
oſt/ which he ſhed on vs a
Jeſus Chriſt oure ſaveou
fied by his grace/ ſhulde b
ſe/ thorowe hope. This is
Offtheſe thyngs I wol
ſte/ that they which beleve
ious to go forwarde in goo
ngs are goode and proffet
ſhe queſtions/ and geneal
and ſtryfe aboute the lawe
vnprofitable/ and ſuper
the auctor off ſectes/ after
nde amonicion avoyde/ t
that is ſoche/ is perverted
damned by his awne iudg
When I ſh all ſende Art
chicus be diligēt to come to
For I have determined th
ge Zenas the lawear and
ney diligently/ that nothy
them. And let oures alſo le

workes as farforth as nede requyreth / that they be not vnfrutfull. All that are whith me ſalute the. Grete them that love vs in the fayth. Grace be with you all / Amen.

Written from Nichopolis a citie of Macedonia.

The piſtle off paul vnto Philemon.

PAul the preſoner of Jeſu Chriſt / ād brother Timotheus. Vnto Philemon beloved / and oure helper / ād to the beloved Appia / ād to Archippus oure felowe ſoudier / and to the congregacion of thy houſſe.

Grace be with you and peace / from God oure father and from the lorde Jeſus Chriſt.

I thanke my God alwayes makynge mencio off the in my prayers / when I heare off thy love ād faith / which thou haſt towarde the lorde Jeſu / ād towarde all ſaynctes: ſo that the felliſſhippe that thou haſt in the fayth / is frutfull thorowe knowledge off all good thyngs / which are in you by Jeſus Chriſt. And we have gret ioye /

Onesimus / whom I bega
ich in tyme passed was to th
nowe profitable booth to
whom I have sent home ag
re receave hym / that is to s
els / whom I wolde fayne
me / thatt in thy stede be m
vnto me in the bondes off th
elesse / without thy mynde /
ge / that that good dede which s
uld nott be as it wer off nec
gity.

Haply he therfore depa
atthou shuldest receave hy
as a servaunt: butt above
a brother beloved / speciall
che more vnto the / both intl
the lorde: Yff thou count
hym as my silfe. Yff he ha
the ought / that laye to my c
written it with myne awne
pence it. So that I do not s
thou owest vnto me even th
en so brother / let me enioye
forte my bowels in the lorde
yne obedience / I wrote vnto

thou wilt do more then I saye fore. Moreover prepare me lodgynge: for I trust thorowe the helpe off youre prayers / I shalbe geven vnto you. There salute the / Epaphras my felowe preſoner in Chriſte Jesu / Marcus / Aristarchus / Demas / Lucas / my helpers.

The grace of oure lorde Jesu Christ be with youre spretes / Amen.

Sent from Rome by Onesimus a seruaunt.

Peter a
ſu Chriſt
ad there a
out/ Pon
docia/ Aſ
et by the f
the father/ thorowe the ſa
te/ vnto obedience and ſpr
off Jeſus Chriſt. Grace
ace be multiplied.

Bleſſed be God the fath
us Chriſt/ which thorowe
cie begat vs agayne vnto
ſurrecion off Jeſus Chri
ye an inheritaunce immor
and that putrifieth not/ re
which are kept by the pow
yth/ vnto helth/ which hea
dy to be ſhewed in the laſt ty
ye ſhall reioyce/ though nc
de requyre) ye are in hevin
de temptacions/ that you
ynge moche more precioue
ſſheth (though it be tried
founde vnto lawde/ glory
Jeſus Chriſt ſhall apere

and ye yet love hym/ in whome even nowe/ thou-
gh ye ſe hym not/ yet ye beleve/ and reioyce with
ioye in effable/ ād glorious: receavynge the ende
of youre fayth/ the helth of youre ſoules.

Of which healthe/ have the prophetſ enquyr-
ed/ ād ſought/ which prophesied of the grace th-
at ſhulde come vnto you/ ſearchynge whē/ oꝛ att
what tyme the ſpꝛete of Chriſt which was in thē
ſhulde ſignifie/ which ſpꝛete teſtified beforе/ the
paſſions that ſhulde come vnto Chriſt/ and the
glory that ſhulde folowe after: vnto which pꝛo-
phetſ it was declared/ that nott vnto them ſel-
ves/ but vnto vs/ they ſhulde miniſter the thigſ
which are nowe ſhewed vnto you/ off them wh-
ich by the holy gooſt ſent doune from hevē/ have
pꝛeached vnto you the thyngſ which the angels
deſyre to beholde.

Wherfoꝛe gyrde vppe the loynes of youre m-
yndes/ be ſober/ and truſt parfectly on the grace
that is bꝛought vnto you/ i that Jeſus Chriſt is
opened/ as obedient childrē/ not faſſionynge yo-
ure ſelves vnto youre olde luſtes of ignorancy:
But as he which called you is holy/ evē ſo be ye
holy in all maner of converſacion/ becauſe it is
written: Be ye holy/ foꝛ I am holy.

And yff ſo be that ye call on the father which
with out reſpect off perſon iudgeth accordynge
to every mannes worke/ ſe that ye paſſe the tyme
off youre pilgremage in feare. Foꝛ as moche as
ye know howe that ye were nott redemed with
coꝛruptible golde and ſilver from youre vayne
converſacion/ which ye receaved by the tradici-
ons off the fathers: but with the precious bloud

of Christ/ as of a lambe vndefiled/ and withouten spott/ which was ordeyned before the worlde was made: but was declared in the last tymes for youre sakes/ which by his meanes have beleved on god that raysed hym from deth/ and glorified hym/ that ye myght have fayth ād hope towarde god.

And for as moche as ye have purified youre soules thorowe the sprete/ in obeynge the trueth for to love brotherly withouten faynynge/ se that ye love one another with a pure hert fervētly: for ye are borne a newe/ not of mortall seed/ but of immortall seed/ by the worde of god which liveth/ and lasteth for ever/ because that all flesshe is as grasse/ and all the glory of man is as the floure of grasse/ the grasse is widdered/ and the flower is faded awaye/ but the worde of the lorde ēdureth ever. And this is the worde which by the gospell was preached amonge you.

The. ij. Chapter.

Wherfore laye a syde all maliciousnes/ ād all gyle/ and dissimulaciō/ ād envie/ ād all back bytynge: ād as newe borne babes/ desyre that reasonable mylke which is with out corrupciō/ that ye maye growe therin. Yf so be that ye have tasted howe plesaūt the lorde is/ to whō ye come as vnto a livynge stone which is disalowed of mē/ but elect of god and precious: and ye as lyvynge stones/ are made a spretuall housse/ ād an holy presthode/ for to offer vppe spretuall sacryfice/ acceptable to god by Jesus Christ.

Wherfore it is contayned in the scripture: be-

holde/ I put in Sion an heed corner stone/ elec-
te and precious: and he that belevet hon hī shall
nott be a shamed. Vnto you therfore which be-
leve is he precious: butt vnto them which beleve
not the same stone which the bylders refused/ is
made the heed stone in the corner/ and a stone to
stomble att/ and a rocke to offende them which
stomble at the worde/ and beleve not that where
on they were set. But ye are a chosyn generaciō/
a royall presthod/ an holy nacion/ ād a peculiar
peple/ that ye shulde shewe the vertues off hym
that called you out off darknes into hys marve-
lious light/ which in tyme past were nott a peo-
ple/ yett are ye nowe the people off God/ which
were not vnder mercy: butt nowe have obteyned
mercy.

Derly beloved I beseche you as straungers/
ād pilgrems/ abstayne from flesshly lustes wh-
iche fyght agaynst the soule/ and se that ye have
honest conversacion amonge the gentyls/ that
they which backbyte you as evyll doars/ maye se
youre good workꝭ and prayse god in the daye off
visitacion.

Submit youre selves vnto all māner ordina-
unce of mā for the lordes sake/ whether it be vn-
to the kynge as vnto the chefe heed: other vnto
ruelars/ as vnto them that are sent of hī/ for the
punnyssbment of evyll doars: butt for the laude
of thē that well do. For so is the will of god/ that
with well doynge ye shulde stoppe the mouthes
of ignorant men: as fre/ and nott as though ye
toke libertie for a cloke of maliciousnes: but evē
as the servauntꝭ off god. Se that ye honoure all

uregreſe/ ſufferynge wro
prayſe is it/ if when ye be
utes/ ye take it paciently:
well/ ye ſuffer wronge & d
is there thanke with god.

Here vnto verely were
ſo ſuffered for oure ſakes:
ple that ye ſhulde folowe
no ſinne/ nether was ther
gyle/ which whē he was re
yne: whē he ſuffered/ he th
ſtred the cauſe to hī that iu
hich his awne ſilfe bare o
the tree/ that we ſhulde be
and ſhulde live in righte
pes ye were healed. For y
goo a ſtraye: but are nowe
pheerd/ and biſſhoppe of

The. iij. C

LIke wyſe lett the wen
their huſbandſ/ tha
we nott the worde/ maye
wonne by the converſacio
they beholde youre pure
with feare. Whoſe apare
de with broyded heare/ &

other ī puttynge on of gorgious aparell: but lett the hid mā of the herte be vncorrupt/with a meke and aquyet ſprete/which ſprete is before god a thynge moche ſet by. ffor after this manner in the olde tyme did the wholy wemē which truſted ī god tyre thē ſelves/and were obedient to their huſbandes/evē as Sara obeyd Abrahā ād called hī lorde: whoſe doughters yeare as longe as ye do wele.and be not afrayde of every ſhadowe

Lyke wyſe ye mē dwell with them accordynge to knowledge/gevynge honoure vnto the wyfe/as vnto the weaker veſſel/and as vnto them that are heyres alſo of the grace of lyfe/that youre prayers be not lett.

In concluſion/be ye all of one mynde/one ſuffre with another/love as brethren/be petifull/be courteous/not rendrynge evyll for evyll/nether rebuke for rebuke: but contrary wyſe/bleſſe: remembrynge that ye are therē vnto called/evē that ye ſhulde be heyres of bleſſynge. For who ſo liſteth to love lyfe/and to ſe good dayes/let hī refrayne his tonge frō evyll/and his lippes that they ſpeake no gyle: Let hym eſchue evyll and do good: let hī ſeke peace/and enſue it. For the eyes of the lorde are over the righteous/ād his eares are open vnto their prayers: but the face off the lorde beholdeth them that do evyll.

Moreover who is it that will harme you yff ye folowe that which is good? not withſtondynge happy are ye yff ye ſuffre for righteweſneſſis ſake. Neverthelesſe feare not though they ſeme terrible vnto you/nether be troubled: but ſanctifie the lorde god in youre hertſ. be redy all wa-

ſuffre for well doynge /
as moche as Chriſt hat
the iuſte for the vniuſte
ād was killed / as perta
was quyckened in the ſ

In which ſprete / he al
to the ſpretes that were
tyme paſſed diſobedien
ynge of god abode exced
of noe / whill the arcke w
feawe (that is to ſaye vi
water / which ſignifieth
vs / not the puttynge aw
ſſhe / butī that a good cō
by the reſurreccion of J
the right honde of god /
angels / power / and my

The.iii

FOr as moche as Ch
i the fleſſhe / arme y
th the ſame mynde: for t
fleſſhe ceaſith from ſynn
deſbulde live as moche
fleſſhe / not after the luſt
will off God. For it is

haue ſpent the tyme that is paſt of the lyfe/after the will of the gentyls/walkynge in wantannes luſtes/dronkennes/in eatynge/drynkynge/ād in abhominable ydolatrie.

And it ſemeth to them a ſtraunge thinge that ye runne not alſo with them vnto the ſame exceſſe of ryote/and therfore ſpeake they evyll off you/ which ſhall geve a comptes to hym that is redy to iudge quycke and deed. For vnto this purpoſe verely was the goſpell preached vnto the deed/ that they ſhulde be iudged after the manner off men in the fleſſhe/but ſhulde live godly ī the ſpyrete. The ende of all thyngs is at honde.

Be ye therfore diſcrete/ād ſober/that ye maye be apte to prayres. Butt above all thyngs have fervent love amonge you. For love covereth the multitude of ſinnes. Be ye herbrous/ād that without grudgige. As every mā hath receaved the gyfte/miniſter the ſame one to another as good miniſters of the manyfolde grace of god. If eny mā ſpeake/let hī talke as though he ſpeake the wordes of god. If eny man miniſter/let hī do it as of the abilitie which god miniſtreth vnto hī. That god in all thigs maye be glorified thorowe Jeſus Chriſt/to whō be prayſe ād dominiō for ever and whyll the worlde ſtondeth Amen.

Derly beloved/be not troubled in this heate/ which nowe is come amonge you to trye you/as though ſome ſtraūge thynge had happened vnto you: but reioyce ī as moche as ye are parteta-kers of Chriſtes paſſions/that when his glory apereth/ye maye be mery and gladde.

Happy are ye whē ye ſuffre rebuke for the name

Cryſten man / let hym m
glorifie god on this beh
me that iudgement muſt
god. Yf it fyrſt begyn at
be of them which beleve
And yf the righteous ſca
all the vngodly and the ſ
let thē that ſuffer accord
cōmitt their ſoules to hy
vnto a faythfull creatur

The. v. C

The ſeniours which
rte / which am al ſo
of the affliccions of Chri
off the glory that ſhal be
Chriſtes flocke / which is
the overſyght off them / n
compelled there to: butt
deſyre of filthy lucre: but
as though ye were lorde
but that ye be an imſamp
the chefe ſhepheerde ſhall
an incorruptible croune o

Lyk wyſe ye yonger ſu
to the elder. Submit yo
oue to another. Knet yo

lowlines of mynde. For god reſiſteth the prowde and geveth grace to the humble. Submit youre ſelves therfore vnder the myghty honde of god/ that he maye exalt you/ when the tyme is come. Caſt all youre care to hym: for he careth for you.

Be ſober and watch/ for youre adverſary the devyll as a rorynge lion walketh about/ ſekynge whom he maye devoure: whom reſiſt ſtedfaſt in the fayth/ remēbrynge that ye do but fulfill the ſame afflicciōs which are apoynted to youre brethren that are in the worlde. The God of all grace/ which called you vnto his eternall glory by Chriſt Jeſus/ ſhall his awne ſelfe after a lytell afflicciō make you parfet: ſhall ſettle/ ſtrenghte/ and ſtabliſſhe you. To hym be glory and dominion for ever/ and whill the worlde endureth Amen.

By Silvanus a faythfull brother vnto you (as I ſuppoſe) have I written brevely/ exhortynge and teſtifyinge howe that this is the true grace of god/ wherin ye ſtonde. The congregacion that is gadered to gedder at Babilon/ ſaluteth you/ and Marcus my ſonne. Grete ye one another with the kyſſe off love. Peace be with you all which are in Chriſt Jeſus/ Amen.

Jmeon P
and an apoſt
to them whic
ke precious f
righteweſnee
oure God / a
Jeſus Cryſt.

Grace with you / and pe
the knowledge off God / and
de. Accordynge as his godly
vnto vs all thynge that pert
to ſerve god with all / thoro
hym that hath called vs by v
the meanes wherefoff / are g
lent and moſte greatte prom
pe off them ye ſhulde be part
ly nature / in that ye flye the c
dy luſt.

And here vnto geve all di
yth miniſter vertue / and in
and in knowledge temperancy
cy pacience / in pacience god
brotherly kyndnes / in brot

For yf these thīges be amonge you/ and are plē-
teous they woll make you that ye nether shalbe y
dle nor vnfrutfull vnto the knowledge off oure
lorde Jesus Christ. He that lacketh these thyngs
is blynde and gropeth for the waye with his hō-
de/ and hath forgotten that he was pourged fr-
om his olde synnes.

Wherfore brethren geve the moare diligence
forto make youre callynge and eleccion sure.
For yf ye do soche thyngs ye shall never erre. Ye
and by this meanes an entrynge in shalbe mi-
nistred vnto you abound antly in to the everlas-
tynge kyngdom off oure lorde and saveoure Je-
sus Christ.

Wherfore I will not be negligence to put you
allwayes in remembrauce of soche thyngs/ tho-
ugh that ye knowe them youreselves and be also
stablisshed in the present trueth. Not withston-
dynge I thynke yt mete (as lōge as I am in this
tabernacle) to stere you vppe by puttynge you in
remembraunce/ for as moch as I am sure howe
that the tyme is at honde that I must put of this
my tabernacle/ even as oure lorde Jesus Christ
hath shewed me. I will enforce therfore/ that
on every syde ye myght have wherwith to stere
vppe the remēbraunce off these thyngs after my
departynge.

For we folowed not decevable fables when
we openned vnto you the power/ ād cōmynge of
oure lorde Jesus Christ: but with oure eyes we
sawe his maiestie. Even then verely when he re
ceaved of god the father honor ād glory/ ād whē
there cam soche a voyce to hym frō excellēt glorie.

The seconde pistle

This is my dere beloved sonne / in whom I have delite / this voyce we herde when it cam from heven / beynge with hym in the holy mounte.

We have also a more sure worde off prophesy / where vnto yff ye take hede / as vnto a lyght that shyneth in a darke place / ye do wele / vntill the daye dawne and the daye starre aryse in youre hertes. So that ye fyrst knowe this / that no prophesy in the scripture hath eny private interpretacion. For the scripture cam never by the will of man: but wholy men of god spake as they were moved by the wholy goost.

The. ij. Chapter.

There were false prophetes amonge the people even as there shalbe false teachers amonge you: which prevely shall bringe in damnable sectes / even denyinge the lorde that hath boughte them / and bringe on their owen heddes swyft damnacion / and many shall folowe their damnable wayes / by which the waye off trueth shalbe evyll spoken off / and thorowe covetenesnes shall they with fayned wordes make marchandyse of you / whose iudgement is not farre off / and there dampnacion slepeth not.

For yf god spared not the angels that synned but cast them doune into hell / and putt them in chaynes of darknes / there to be kept vnto iudgement. nether spared the olde worlde: butt saved Noe the ayghte preacher of righteousnes / and brought in the flud into the worlde off the vngodly / and turned the cities of Sodom and Gomor into asshes: overthrewe them / dampned them /

made them an ensample vnto all that after shulde live vngodly. And iust Lot vexed with the vnclenly conversacion off the wicked/ delivered he. For he beynge ryghteous and dwellynge among them/ in seynge and hearynge/ vexed his righteous soule from daye to daye with their vnrighteous dedes. The lorde knoweth howe to delivert the godly out off temptacion/ and howe to reserve the vniuste vnto the daye off iudgement for to be punnisshed: namly them that walke after the flesshe in the lust off vnclennes/ and despyse the ruelars. Presumpteous are they/ and stubborne and feare not to speake evyll off them that are in auctorite. When the angels which are gretter bothe in power ād myght/ receave not of the lorde raylynge iudgement agaynst them. But these as brute beastes/ naturally made to be taken and destroyed/ speake evyll of that they knowe not/ and shall perisshe through their owne dēstruccion/ and receave the revarde of vnrighteweśnes.

They count it pleasure to live deliciously for a season. Spottes they are and filthynes: and off you they make a mockyngstoke fea stynge togeder with their deceavable wayes: havynge eyes full of advoutrie/ and that cānot cease to synne/ begylynge vnstable soules. Hertes they have exercysed with coveteousnes. They are cursed chyldren/ and have forsaken the right waye/ and are gone astraye folowynge the waye of Balam the sonne of Bosor/ which loved the reward of vnrighteweśnes: but was rebuked of his iniquitie. The tame and dom beast/ speakynge with mā-

nowe are wrapped in errou
em libertie / and are them se
vaunt of corrupciō. For o
is over com / vnto the same i
yf they / after they have esca
nes of the worlde thorowe th
lorde / and of the saviour Je
yet tangled agayne therin a
is the latter ende worsse wit
ynnynge. For it had bene be
have knowne the waye of ri
ter they have knowen it / to
cōmaundment geven vnto t
ned vnto them accordynge t
The dogge is turned to his
the sowe after she is wesshe
wallowynge in the myre.

The.iij. Ch

This is the seconde pist
vnto you / my derly bel
stere vppe ād warne your p
to remēbraunce the word
fore off the holyprophetes /
demēt of vs the apostles of t
This fyrst vnderstonde / t

in the laſt dayes mockers / which will walke after their awne luſtes and ſaye: Where is the promes of his commynge? For ſence the fathers died all thynges continue in the ſame eſtate wherin they were at the begynnynge. This they knowe not (and that willyngly) howeth at the hevens a grett whyle ago were / and the erth that was (the water / appered vppe out of the water by the worde of god: by the which thīgs / the worlde that thē was periſſhed over flowen with the fludde. Butt the hevens verely ād erth which are nowe / are kept by the ſame worde in ſtore / ād reſerved vnto fyre / agaynſt the daye of iudgemēt ād perdicion of vngodly men.

Derely beloved be not ignorant of this one thynge / howe that one daye is with the lorde / as a thouſande yeare / and a thouſand yeare as one daye. The lorde is not ſlake to fulfill his promes as ſome men count ſlackēs: but is pacient to vs warde and wolde have no man loſt / butt wolde receave all men to repentaunce. Neverthelesſe the daye off the lorde will come as a theffe in the nyght / in the which daye / the hevens ſhall periſſhe with terrible noyſe / and the elementſ ſhall melt with heet. And the erth with the workſ that are therin ſhall bornne.

Yf all theſe thyngſ ſhall periſſhe / what maner persons ought ye to be in holy converſacion / and godlines: lokyngefore / and haſtynge vnto the commynge off the daye off God / in which the hevens ſhall periſſhe with fyre / and the elementſ ſhalbe conſumed with heate. Neverthelesſe we loke for a neve heven / and a newe

The seconde pistle

erth/ accordynge to his promes/ where in dwelleth rightewesnes.

Wherfore derly beloved/ seynge that ye loke for soche thyngs/ be diligent that ye maye be fownde of hym in peace/ without spott and vndefiled: And suppose that the longe sufferynge off the lorde is helth/ even as oure derely beloved brother Paul/ accordynge to the wysdome geven vnto hym/ wrote vnto you/ yee/ almost in every pistle speakynge off soche thyngs: amonge which are many thyngs harde to be vnderstonde/ which they that are vnlearned/ and vnstable pervert/ as they do wother scriptures vnto their owne destruccion. Ye therfore derly beloved seynge ye are warned/ Beware lest ye be also plucked awaye with the errour of the wicked/ and fall from youre owne stedfastnes: But growe in grace/ and in the knowledge off oure lorde/ and savyour Jesus Christ. To whom be glory both now and for ever/ Amen.

The fyrst pistle off S. Jhon the Apostle.

The fyrst Chapter.

That which was frō the begynnyng declare we vnto you/which we have herde which we have sene with oure eyes/which we have loked apō/ād oure hondes have handled/ of the worde of lyfe. For the lyfe apered/ and we have sene/ and beare witnes/ and shewe vnto you that eternall lyfe/which was with the father/ād apered vnto vs. That which we have sene and herde declare we vnto you that ye maye have fellisshippe with vs/and that oure fellisshippe maye be with the father/ād his sōne Jesus Christ. And this write we vnto you/ that youre ioye maye be full.

And this is the tydyngs which we have herde of hī/ād declare vnto you/that god is lyght/ād in hī is no darknes at all. yf we saye that we have fellisshippe with hym/ād yet walke in darknes/ we lye/and do not the truth: but ād yf we walke ī lyght even as he is in lyght/ thē have we fellisshippe with hym/ād the bloud of Christ his sonne clenseth vs from all synne.

Yf we shall saye that we have no synne/we deceave oure selves/and trueth is not in vs. yf we knowledge oure synnes/ he is faythfull ād iust/

to forgeve vs oure ſynnes/ād to clenſe vs frō all vnrighteweſnes. Yf we ſaye we have not ſinned/ we make hym a lyar/ and his worde is not ī vs.

The ſeconde Chapter.

MY lytell children/ theſe thīgs write I vnto you/ that ye ſhulde not ſinne: ād yf eny mā ſynne/ yet we have an advocate with the father/ Jeſus Chriſt/ which is righteous: ād he itt is that obteyneth grace for oure ſynnes: not for oure ſinnes only: but alſo for the ſinnes of all the worlde. And herby we knowe that we have knowen hī/ yf we kepe his cōmaundemēts. He that ſayth I knowe hym/ and kepeth nott his cōmaundements is a lyar/ and the veritie is not in hī. Whoſoever kepeth his worde/ ī hym is the love of god parfet in dede. And therin knowe we that we are in hym. He that ſayth he bydeth in hym/ ought to walke even as he walked.

Brethren I write no newe cōmaundemēt vnto you: but that olde cōmaūdemēt which ye herde from the begynnynge. The olde cōmaūdemēt is the worde which ye herde frō the begynnynge. Agayne a newe cōmaūdemēt I write vnto you/ a thynge that is true ī hym/ and alſo in you: for the darknes is paſt/ and the true lyght nowe ſhyneth. He that ſayth howe that he is in the true light/ ād yet hateth his brother/ is i darknes evē vntyll this tyme. He that loveth his brother/ abydeth in the light/ and there is none occaſion of evyll in hī. He that hateth his brother is in darknes/ and walketh in darknes: and cannot tell whither he goeth/ be cauſe thatt darknes hath blynded his eyes.

Babes I wryte vnto you howe that youre ſynnes are forgeven you for his names ſake. I wryte vnto you fathers / howe that ye have knowē hī that was frō the begynnynge. I wryte vnto you yonge mē / howe that ye have overcome the wicked. I weyte vnto you lytell childrē / hawe that ye have knowne the father. I wryte vnto you fathers / howe that ye have knowē hī that was frō the begynnynge. I wryte vnto you yonge men / howe that ye are ſtronge: and the worde of God abydeth ī you / ād ye have overcome that wicked

Se that ye love not the worlde / nether the thyngs that are in the worlde. Yf eny mā love the worlde / the love of the father is not in hī. For all that is in the worlde (as the luſt of the fleſſhe / the luſt of the eyes / and the pryde of goodes) is not of the father: butt of the worlde. And the worlde vanny ſſheth awaye / and the luſt therof: butt he that fulfilleth the will of god / abydeth ever.

Lytell childrē it is the laſt tyme / ād as ye have herde howe thatt Antichriſt ſhall come: even nowe are there many Antichriſtes come all redy wher by we knowe that it is the laſt tyme. They went oute from vs butt they were nott of vs. For yf they had bene of vs / they wolde no dout have continued with vs. Butt that fortuned that ytt myght apere / that they were not of vs.

And ye have an oyntmēt of the holy goſt / ād ye knowe all thīgs. I wrote not vnto you / as though ye knewe not the trueth: but as though ye knewe it / ād knowe alſo that no lye cōmeth of trueth. who is a lyar: but he that denyeth that Jeſus is Chriſt: he is Antichriſt that denieth the father

This have I written vnto
thē that disceave you. And
ich ye have receaved of hym
ye nede not that eny man tea
annoyntynge teacheth you
and is no lye: and as it taug
therin. And nowe babes ab
he shall apere/ we maye be
dea shamed of hī at his cōm
that he is righteous/ know
foloweth righteweśnes/ is

The. iij. C

Beholde what love the
on vs/ that we shulde
god. For this cause the wo
be cause it hath not knowen
nowe are we the sonnes of g
apered what we shalbe. bu
it shall apere/ we shalbe l
se hym as he is. And ever
hope in hym/ pourgeth hym
pure. Whosoever cōmitteth
vnrighteweśnes also/ ād
nes. and ye knowe that he
oure synnes/ and in hī is n

bydeín hym/ſynne not: whoſoever ſynneth hath not ſene hym/ neyther hath knowen him.

Babes let no mā deceave you/ He that doeth righteweſnes is righteous/ evē as he is righteous. He that cōmitteth ſine is of the devill: for the devyll ſynneth ſēce the begynnīge. For this purpoſe apered the ſōne of god/ to lowſe the workes of the devill. whoſoever is borne of god/ ſinneth not: for his ſeede remayneth in hym/ and he cannot ſinne/ be cauſe he is borne of god. In this are the children of god knowen/ and the childrē of the devill. whoſoever doeth not righteweſnes/ is not of god/ neyther he that loveth not his brother

For this is the tvdīgē/ that ye herde frō the begynnynge/ that ye ſhulde love one another: not as Cayn which was of the wicked and ſlewe hys brother. And wherfore ſlewe he hī: be cauſe hys awne workē were evyll/ and his brothers goode. Marveyle nott my brethren yff the worlde hate you. We knowe that we are tranſlated frō deeth vnto lyfe/ be cauſe we love the brothren. He that loveth not his brother/ abydeth in deeth. Whoſoever hateth his brother/ is a man ſlear. And ye knowe thatt no man ſlear/ hath eternall lyfe abydynge in hym.

Hereby perceave we love: for he gave his lyfe for vs: And we ought alſo to geve oure lives for oure brethrē. Whoſoever hath this worldes goode and ſeyth his brother in neceſſitie/ and ſhetteth vppe his compaſſion from hī: howe dwelleth the love of god in hī? My babes/ let vs not love in worde/ neyther in tonge: but with dede/ and in verītie. And herby we knowe that we are off the

ngs which are pleasyng
And this is his cōm
on the name of his sōne
ne another / as he gave
that kepeth hys cōmau
and he in hym. And he
abydeth in vs of the sp

The.iii

DErely beloved bel
prove the spretes
or no: for many falce pr
the worlde. Herby sha
god. Ee very sprete that
rist is come ī the flesshe /
rete which confesseth no
me in the flesshe / is not
sprete of Antichrist / of w
we that he shulde come:
he in the worlde.

Lytell childrē / ye are
me them: for gretter is h
that is in the worlde. Th
erfore speake they of the
heareth them. We are o
god heareth vs: He that

as not. Herby knowe we the ſprete of verite/ād the ſprete of errour.

Derely beloved/ lett vs love one another: for love cōmeth of god. And every one that loveth is borne of god/ and knoweth god. He that loveth nott/ hath nott knowen god: for god is love. In this apered the love of god to vs ward/ because that god ſet his only begotte ſōne into the worlde/ that we myght live thorowe hī. Herin is love/ not that we loved god/ but that he loved vs/ ād ſent his ſonne to make agrement for oure ſinnes.

Derely beloved yf god ſo loved vs/ we ought also to love one another. no mā hath ſene god at eny tyme. Yf we love one another/ god dwelleth in vs/ and his love is parfet in vs. Herby knowe we/ that we dwell in hym/ and he in vs: because he hath geven vs of his ſprete. And we have ſene and do teſtifie that the father ſent the ſonne/ which is the ſaveour of the worlde. Whoſoever cōfeſſeth that Jeſus is the ſonne of god/ in hym dwelleth god/ and he in god. And we have knowen and beleved the love that god hath to vs.

God is love/ and he that dwelleth in love dwelleth in god/ and god in hym. Herin is the love parfet in vs/ that we ſhulde have truſt in the daye of iudgement/ that as he is/ even ſo are we in this worlde. There is no fearē love/ but parfet love caſteth out all feare/ for feare hath paynfulnes. He that feareth is not parfet in love.

We love hym/ for he loved vs fyrſt. Yf a mā ſaye/ I love god/ and yet hateth his brother/ he is a lyar. For how can he that loveth nott his brother whom he hath ſene/ love god whom he ha-

hym which begat / love
gotten of hī. In this we
children of god / whē w
cōmaūdemētf. This is
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god / overcōmeth the w
rory that overcōmeth t
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This Jesus Christ is
bloud / not by water onl
ud. And it is the spirite
cause the spirite ys true
whych beare recorde in
worde / and the wholy g
one. And there are th
erth: the spirite / and wa
se thre are one. Yf we re
the witnes of god is gre
nes of god / which he tes
at beleveth on the sonne
in hym silfe. He that b
made hym a lyare / bec
recorde that god gave o
that recorde / howetha

eternall lyfe/and this lyfe is in his ſonne. He that hath the ſonne/hath lyfe: and he that hath not the ſonne of god/hath not lyfe.

These thyngs have I written vnto you that beleve on the name of the ſonne off God/that ye maye knowe howe that ye have eternall lyfe/and that ye maye beleve on the name of the ſonne off god. And this is the truſt that we have in hym: that yf we axe eny thynge accordynge to his will he heareth vs. And yff we knowe that he heare vs whatt ſoever we axe/we knowe thatt we ſhall have the peticions that we deſyred of hym

Yff eny man ſe his brother ſynne a ſynneth that is not vnto deeth/let hym axe/and he ſhall geve hym lyfe for them that ſynne not vnto deeth. There is a ſynne vnto deeth/for which ſaye I not that a man ſhulde praye. All vnrightewes is ſynne/and there is ſynne not vnto deeth.

We knowe that whoſoever is borne of God/ſynneth not: but he that is begotten of god kepeth hym ſilfe/and that wicked toucheth hym not. We knowe that we are of god/and that the worlde is altogedder ſet on wickednes. We knowe that the ſonne of God is come/and hath geven vs a mynde to knowe hym which is true: and we are in hym that is true/thorough his ſõne Jeſu Chriſt. This ſame is very god/and eternall lyfe. Babes kepe youre ſelves frõ ymages. Amen.

An v

I truethe am
that have k
truthes sake / which ren
be in vs forever.

With you be grac
God the father / and f
rist the sonne off the f

I reioysed greatly / t
dren walkynge in trou
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ich we had from the be
de love one a nother. :
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This commaund
herde from the begyn
it. For many decea ve
lde / which confessen c
mo in the flesshe. Thi
tich rist. Loke on your
that we have wrough
a full rewarde. Who
deth not in the doctri
He that endureth in t
th bothe the father / a

Yff there come eny vnto you and bryngen ot
this learnynge/ hym receave not to housse: neth-
er bid hym god spede. For he that biddeth hym
God spede/ is part taker off his evyll dedes. I
had many thynges to wryte vnto you/ neverth-
elesse I wolde nott wryte with paper and
ynke: but I trust to come vnto you/ ād
speake with you mought to mou-
th/ thatoure ioye maye be
full. The sonnes off
thy electe sister
grete the
Amen.

The .iij. pistle of S. Jhon.

THe senior vnto the beloved gayus/ whom I love in the trueth. Welbeloved I wysshe in all thynges thatt thou prosperedest and faredest well/ even as thy sonle prospereth. I reioysed greatly when the brethren cam and testified off the trueth that is in the/ howe thou in troth walkest. I have no gretter ioye then for to heare howe that my sonnes walke in veritie.

Derely beloved thou doest faythfully whatt soever thou doest to the brethren/ and to straungers/ which bare witnes off thy love before all the congregacion. Which brethren when thou bryngest forwardes on their iorney (as it besemet God) thou shalt do wele: because that for his names sake they went forth/ and toke no thynge off the gentyls. We therfore ought to receave soche/ that we also myght be helpers to the trueth.

I wrote vnto the congregacion: but Diotrephes which loveth to have the preeminence amonge them/ receaveth vs not/ wherfore yf I come I will declare his dedes which he doeth iestynge on vs with malicious wordes/ nether is therewith content. Not only he hym silfe receaveth not the brethren: but also he forbiddeth th-

em thatt wolde / and thrusteth them out off the congregacion.

Derely beloved counterfait not thatt which is evyll / but that which is good: He that doeth well is off God: but he that doeth evyll seith not God. Demetrius hath good reporte off all men / and of the trueth. Yee and we oure selves also beare recorde / and yet nowe that oure recorde is true. I have many thynges to wryte: But I will not with pen and ynke wryte vnto the. For I trust I shall shortly se the / and we shall speake mouth to mouth.

Peace be with the
The lovers salute the.
Grete the lovers
by name.

The pistle off paul
Vnto the Hebrues.
The fyrst Chapter.

GOd in tyme past di-
versly and many wayes /
spake vnto the fathers by pro-
phetꝭ: but in these last dayes he
hath spoken vnto vs by hys sō-
ne / whom he hath made heyre
of all thyngꝭ: by whom also he
made the worlde. Which sonne
beynge the brightnes of his glo
ry / and very ymage off his sub
stance / bearynge vppe all thyngꝭ with the wor-
de of his power / hath in his awne person pour-
ged oure synnes / and is sytten on the right hon-
de of the maiestie an hye / and is more excellent
then the angels / in as moche as he hath by inhe
ritaunce obteyned an excellēter name then have
they.

For vnto which off the angels sayde he at any
tyme: Thou arte my sonne / this daye begate I
the? And agayne: I will be his father / and he sh-
al be my sonne. And agayne whē he bryngeth in
the fyrst begotten sonne in the worlde / he sayth:
And all the angels of god shall worshippe hym.
And vnto the āgels he sayth: He maketh his an-
gels spretes / and his ministers flammes of fyre.
But vnto the sonne he sayth: God thy state shal

before ever / and ever. The cepter of thy kyngdō is a right cepter / Thou hast loved righteousnes and hated iniquitie: Wherfore hath god / which is thy god / anoynted the with the oyle off gladnes above thy felowes.

And thou lorde in the begynnynge hast layde the foundacion of the erth: And the hevens are the workes off thy hondes. They shall perisshe / but thou shallt endure. They all shall weare olde as doth a garmēt: and as a vesture shalt thou chaunge them / and they shalbe chaunged: but thou arte the same / and thy yeares shall not fayle. Vnto which off the angels sayde he at eny tyme: Sit on my right honde tyll I make thyne enemies thy fote stole. Are they not all spretes to do service / sent forto minister for their sakes / which shalbe heyres of health?

The. ij. Chapter.

Wherfore we ought moche more to attēde vnto the thyngs which we have herde / lest we be spilt. For yff the worde which was spoken by angels was stedfast: and every transgression and disobedience receaved a iust recompence to reward: howe shall we escape yf we despise so great helth? which at the fyrst begā to be preched off the lorde hym silfe / and after warde was confermed vnto vs warde / by them that herde it / god bearynge witnes there to / both with sygnes and wonders also / and with diuers miracles / and gyftes off the holy goost / accordynge to his awne will.

He hath not vnto the angels put in subiecciō

the worlde to come / where of we speake: but one in a certayne place witnessed / sayinge: What is man / that thou arte myndfull of hym: other the sonne of mā / that thou visitest hym? After thou haddest for a seasō made hym lower then the angels: thou crounedst hym with honour and glory / and hast set hym above the workes off thy hondes. Thou hast put all thyngs in subiection vnder his fete. In that he put all thyngs vnder hym / he left nothynge that is not put vnder hī. Neverthelesse we yet se not all thyngs subdued vnto hym: but that Jesus which for a season was made lesse then the angels / we se crowned with glory and honour: that he by the grace of god / shulde taste of deeth for all men.

For hit becā hym / for who are all thyngs / ād by whom are all thyngs / after that he had brought many sonnes vnto glory / that he shulde make the lorde off their helth perfect through afflictions: For as moche as he which sanctifieth / ād they which are sanctified / are all off won. For which cause sake / he is not a shamed to call the brethern sayinge: I will declare thy name vnto my brethren / in the myddes off the congregacō will I prayse the. And agayne: I will put my trust in hym. And agayne: beholde here am I and the children which god hath geven me.

For as moche then as the children were partakers of flesshe and blood / he also hym silfe lyke wyse toke parte with thē / for to put doune through deeth hym that had lordshipp over deeth that is to saye the devyll. And that he myght de-

lyver them which thorowe feare of deeth all their lyfe tyme were in daunger of bondage. For he in no place taketh on hym the angels: but the seede of Abraham taketh he on hym. Wherfore in all thyngs hit became hym to be made lyke vnto his brethren/ that he myght be mercifull/ and a faythfull hye preste in thyngs cōcernynge god/ for to pourge the peoples synnes. For in that he hym silfe suffered/ and was tempted/ he is able to sucker them that are tempted.

The. iij. Chapter.

Wherfore wholy brethren/ parttakers off the celestiall callige/ cōsyder the embassiatour and hye preest of ourre professiō Christ Jesus/ beynge faythfull to him that sent hi/ evē as was Moses in all his housse. And this man was counted worthy of more glory thē Moses: In as moche as he which hath prepared the housse/ hath most honoure in the housse. Every housse is prepared of some man. But he that ordeyned all thyngs is god. And Moses verely was faythfull in all his housse as a minister/ to beare witnes of tho thyngs which shuld be spoken afterwarde. But Christ as a sonne hath rule ouer the housse/ whose housse are we/ yf we kepe stedfast confydence and reioysynge in the fayth vnto the ende.

Wherfore as the holy goost sayth: to daye if ye shall heare his voyce/ harden not youre hertes/ as when ye provoked in tyme of temptaciō i the wildernes/ where youre fathers tempted me/ proved me/ ād sawe my workes. xl. yeare lōge. Wher-

fore I was greved with that generaciō ād sayd: They ever erre in their hertes: they verely have not knowē my wayes/ so that I sware ī my wrathe/ that they shulde not enter into my rest. Take hede brethrē that there be ī none of you an evyll herte/ in vnbeleve/ that he shulde departe from the livynge god: but exhorte one another dayly/ whill it is called to daye/ lest eny of you wexe harde herted/ and be deceaved with synne.

We are parte takers of Christ/ so that we kepe sure vnto the ēde the begynnige of the substāce/ soo lōge as it is said: to daye yfye heare his voyce/ herdē not youre hertes/ as whēye provoked. For some/ whē they herde/ provoked: but not all that cā out of egypt vnder moses. But with whome was he depleased xl. yeares: was he not displeased with them that synned: whose boddies were over throwen in the desart? To whō sware he that they shulde not enter ito his rest: but vnto them that beleved nott? And we se that they coulde not enter in/ be cause of vnbeleve.

The. iiij. Chapter.

LEt vs feare therfore lest eny of vs forsakynge the promes of entrynge ito his rest/ shulde seme to come behīde. For vnto vs was it declared/ as wele as vnto them. But hit proffited not thē that they herde the worde/ be cause they which herde it coupled it not with fayth. we which have beleved/ do enter ito his rest/ as cōtrary wyse he sayde to the wother: as I have sworne ī my wrath/ they shall not enter into my rest. and that spake he verely longe after that the workes

were made/ from the fundacion off the worlde layde. For he spake in a certayne place of the sepēth daye/ on this wyse: And good did rest the seventh daye from all his work ſ. And ī this place agayne: They shall not come into my rest.

Seynge therfore it foloweth that some muste enter there īto/ ād they to whom it was fyrst preached/ entred not therī for vnbeleves sake. Agayne he apoynteth in David a certayne prſēt daye after so longe a tyme/ sayinge as it is rehearsed: this daye if ye heare his voyce/ be not harde herted. For if Josue had gevē thē rest/ thē wolde he not afterwarde have spokē of another daye. There remayneth therfore yet a rest vnto the people of god. For he that is entred īto his rest doth cease from his awne workes/ as god did from his

Let vs study therfore to entre īto that rest/ lest eny man faule into soche an ensample off vnbelefe: for the worde off god is quycke/ ād myghty ī operacion/ and sharper then eny two edged swearde: and entreth through/ even vnto the dividynge a sonder of the soule and the sprete and of the ioyntes/ and the mary: and iudgeth the thoughtes ād the intent ſ off the herte. Nether is there eny creature invisible in the sight off hit: but all thyng ſ are naked and bare vnto the eyes off hym/ off whom we speake.

The. v. Chapter.

Seynge then thatt we have a grett hye prest whych hath entred heven (I mean Jesus the sonne off God) lett vs kepe oure profession. For we have nott an hye prest/ whych can-

god: to offer gyftes and sa
sich can have compassion
on them that are out off
that he hym silfe also is
tie: For the which infirm
to offer for synnes / as w
as for the peoples. No n
hym silfe / but he that is
Aaron.

even so lyke wyse Christ
that he myght be the hy
hym that sayde vnto hy
this daye begat I the. A
ce speaketh: Thou arte
order of Melchisedech.
flesshe / did offer vppe p
with stronge cryinge an
was able to save hym fr
herde / be cause he had
though he were goddes
bedience / by the thyngs
was made parfaite / a
healthe vnto all them th
led of God the hye prest
chisedech.

Wherof have we ma

are harde to be vttered: be cause ye are dull off hearige. For when as concernige the tyme/ ye ought to be teachers/ yet have ye nede agayne that we teache you the fyrst principles of the worde of god: and are be come soche as have nede off mylke/ and not of stronge meate: For every man that is feed with mylke is inexpert in the worde of righteweshes: For he is but a babe. But stronge meate belongeth to them thatt are parfect/ which thorowe custome have their wittes exercised/ to iudge both good and evyll also.

The. vj. Chapter.

Wherfore let vs leave the doctryne pertaynynge to the begynnynge of a Christen man/ and let vs go vnto perfeccion/ and nowe no more laye the foundacion of repentaunce frō deed workes/ and of fayth toward de god/ off baptis/ of doctryne/ and of layinge on of hondes/ and of resurreccion from deeth/ and of eternall iudgmēt. And so will we do/ yf god permitt. For it is nott possible that they/ which were once lyghted/ and have tasted of the hevenly gyft/ and are be come partakers of the holy goost/ and have tasted of the good worde of god/ and off the power off the worlde to come: yf they faule/ shulde be renued agayne vnto repentaūce: For as moche as they have (as cōcernynge thē selves) crucified the sōne of god a fresshe/ makynge a mocke of hym.

For that erth which drynketh in the rayne which cōmeth ofte apon it/ and bryngeth forth herbes mete for them that dresse it/ receaveth blessynge

deth of love/ whichlov
which have ministred r
minister. Yee/ and we
you shewe the same dili
the fayth/ even vnto th
but count erfayte them
pacience inheret the pe

For whē god made p
use he had no gretter th
re by hym silfe/ sayīge
ād multiply the in dede
taryed a lōge tyme/ he
verely sweare by hym t
selves/ And an othe to
amonge them an endeo
ynge very aboūdantly
of promes/ the stablem
ded an othe/ that by tw
which it was vnpossibl
myght have parfect co
for to holde fast the ho
ou re faces/ which hop
the soule/ both sure ād s
entreth in/ into tho thy
vayle/ whither the for
in/ I mean Jesus tha

ever/after the order of Melchisedech.

The. vij. Chapter.

THis Melchisedech kynge of Salem (which beige preest of the most hyegod/ met Abra-ham/as he returned agayne frō the slaughter of the kynges/and blessed hī/to whom also Abra-ham gave tythes of all thyngs) first is by inter-pretacion kynge of righteweisnes/ after that ky-nge of Salē/that is to saye kynge of peace/ with out father/with out mother/with out kynne/ād hath neither begynnynge of his tyme/ nether yet ende of his lyfe: but is lykened vnto the sonne off god/and remayneth a preest forever.

Consyder what a man this was/vnto whom the patriarke Abraham gave tythes off the spo-yles. And verely those childdren off levy/ whi-ch receave the office of the preesthode/ have a com-maundement to take a cordynge to the lawe/ ty-thes of the people/that is to saye/of their breth-ren/yee though they spronge out of the loynes of Abrahām. But he whose kynred is not counted a-monge thē/receaved tythes of Abrahām/ād bless-ed hī that had the promyses. and no mā denyeth but that which is lesse/receaveth blessīge of that which is gretter. And here men that deye receā-ve tythes. Butt there he receaveth tythes of wh-om it is witnessed/that he liveth. And to saye the trueth/Levy hym silfe which receaveth tythes/ payed tythes in Abraham. For he was yet i the loynes of his father Abraham/when Melchi-sedech met hym.

If nowe therfore perfectiō cām by the preesthod

tayneth vntill a nother
man ſerved at the aultr
oure lorde ſpr̄ōge of the
trybe ſpake Moſes no t
eſthod.

And it is yet a more e
ſimilitude of Melchiſe
preſt/ which is not mad
tnall cōmaundment: bu
endleſſe lyfe. For he teſt
for ever/ after the order
the cōmaundment that
led/ be cauſe of his wea
nes. For the lawe mad
was an introduccion o
hope/ we drawe nye vn

And for this cauſe i
was not promyſed with
ſtes were made with ou
with an oth/ by hym th
lorde ſware/ and will no
eſt for ever after the ord
for that cauſe was Jeſu
ter teſtament.

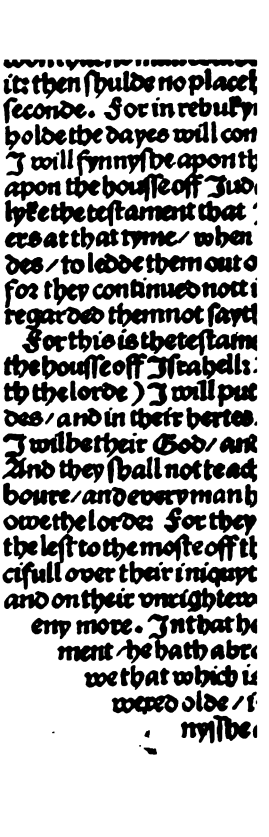
And amonge them
es/ be cauſe they were

thereaſon of deeth. Butt this man/ becauſe he endureth ever/ hath an everlaſtynge preſthode. Wherfore he is able also ever to ſave them that come vnto God by hym/ ſeynge he ever liveth/ to make intercession for vs.

Soche an hye preſt it becommeth vs to have/ which is wholy/ harmleſſe/ vndefiled/ ſeparat from synners/ and made hyar then hevēs. Wh/ich nedeth not dayly (as yonder hie preſtes) to offer vppe ſacrifice/ fyrſt for his awne synnes/ and then for the peoples ſynnes. For that did he at once for all/ when he offered vppe hym ſilfe: For the lawe maketh men preſtes/ which have infirmitie: butt the worde of the othe that cam ſēce the lawe/ maketh the ſōne preſt/ which is parfect for evermore.

The. viij. Chapter.

Of the thyngs which we have ſpoken/ this is the pyth: That we have ſoche an hye preſte that is ſitten on the right honde of the ſeate of maieſtie in heven/ and is a miniſter of wholy thynges/ and of the very tabernacle/ whiche God pyght/ and not man. For every hye preſt is ordeyned to offer gyftes and ſacryfiſſes/ wherfore it is of neceſſitie/ that this mā have ſomewhat alſo to offer. For he were not a preſte/ yf he were on the erth where are preſtes that accordynge to the lawe offer giftes/ which preſtes ſerve vnto the enſample and ſhadowe of hevenly thyngs: even as the answer off God was geven vnto Moſes when he was about to fynniſhe the tabernacle: For take hede (ſayde he) that thou make all thy/



The. ix. Chapter.

That fyrst tabernacle verely had iustifyinges/ and seruynge off god/ and worldly holynes. For that fyrst tabernacle was made/ wherin was the candlestycke/ and the table/ and the shewe breed which is called wholy. With in the secõde vayle was the tabernacle which is called holiest off all/ which had the golden senser/ and the arcke off the testament overlayde roundabout with golde/ wherin was the golden pot with manna/ and Aarons rodde that sprounge/ and the tables off the testament.. Ouer the arcke were the cherubyns off glory shadowynge the seate off grace. Off which thynges/ we woll not nowe speake particularly.

When these thynges were thus ordeyned/ the prestes went all wayes into the fyrst tabernacle which excuted the service of god: Into the secõde went in the hye preest alone/ once every yeare: but not with out blood/ which he offered for hym silfe/ and for the ignoraunce of the people: The holy goost this signifyinge/ that the waye off holy thynges was not yet openned/ whill as yet the fyrst tabernacle was stondynge/ which was a similitude off this present tyme/ in which gyftes and sacrifises are offered/ which cannot make them that minister parfect/ as pertaynynge to the conscience/ with meates only and drinkes/ and diuers washynges/ and iustifyinges off the flesshe/ which were ordeyned vntyll the tyme off reformacion.

But Christ beynge the hye preest off good thinges

hepfer/when it was ſpr
clene/as touchynge the
Howe moche more ſhall
ich thorowe the eternall
with out ſpot to God) p
from deed workes/for to

And for this cauſe i
newe teſtament/that a
fulfilled for the redemp
ons that were in the fyr
were called/myght rece
nall inheritaunce. For
ent/there muſt alſo bet
keth the teſtament. Fo
uctoritie when men are
ue as longe as he that m
ich cauſe alſo/neither th
deyned with out bloud.
undement/were redde
ople/he toke the bloud o
with water and purpl
ynkled both the boke &
this is the bloud off the
hath apoynted vnto you
led the tabernacle with
miniſtrynge veſſels. &

accordynge to the lawe/ ar clensed with bloud/ and with out effusion of bloud/ is no remission.

Sit is then nede that the similitudes of heven-ly thyngs/ be purified with soche thyngs: but the hevenly thyngs thē selves are purified with bet-ter sacrifises then are these. For Christ is noten-tred into the holy places/ that are made wit hō-des/ which are butt similitudes off true thyngs: but is entred into very heven/ for to apere nowe in the syght of God for vs. Not to offer hym sil-fe often/ as the hye prest entreth in to the holy pl ace every yeare with straunge bloud: for then must he have often suffered sence the worlde be-gan: Butt nowe in the ende off the worlde/ hath he apered once for all/ to put synne to flyght/ by the offerynge vppe off hym silfe. And as it is ap-oynted vnto men that they shall once deye/ and then commeth the iudgemēt/ evē so Christ was once offered to take a waye the synnes of many/ and vnto them that loke for hym/ shall he apea-re agayne/ with out synne vnto their health.

The.x. Chapter.

FOr the lawe which hath but the shadewe of goode thyngs to come/ and not the thynges in their owne fassion/ can never with the sacryfi ses whiche they offer yeare by yeare continually make the cōmers there vnto parfayte. For wol-de not then those sacrifises have ceased to have bene offered? be cause that the offerers once po-urged/ shulde have hadde no moare consciēces of sinnes. Neverthelesse ī thos sacrifises is there menciō made of synnes every yeare. For it is vn

wed. Then I sayde Lo
nynge off the boke is it w
ulde fulfill thy will/o go
sacrifice/ and offerynge
sacrifyce for synne/ thou
her hast alowed (which
then he sayde Lo I am
he taketh awaye the fyr
By the which will we a
rynge of the body of Je
And every prest is w
and ofte tymes offereth
which can never take a
after he had offered one
hym doune for ever on t
frō hence forth tarieth t
fote stole. For with one
parfect for ever thē tha
holy goost also beareth
when he tolde before T
I will make vnto thē af
lorde. And I will put m
and in their myndes I w
ir synnes ād iniquyties
are. And where remissio
ere is no moare offeryng
Seynge brethren th

bloud of Jesu/we maye be bolde to enter ītoth-
at holy place/by thenewe ād livynge waye/wh-
ich he hath prepared for vs/through the vayle/
that is to saye by his flesshe. And seynge also th-
at we have an hye prest which is ruler over the
bousse of god/let vs drawe nye with a true herte
in a full fayth sprynckeled in oure hertes/frō an
evyll consciēce/and wesshed in oure bodies with
pure water/and let vs kepe the profession of ou-
re hope/with oute waverīge (for he is faythfull
that promysed) and let vs consyder one another
to provoke vnto love/and to good workes: and
let vs not forsake the felishippe thatt we have a
monge oure selves/as the maner of some is: but
let vs exhorte one another/ād that so moche the
more/be cause ye se that the daye draweth nye.

For yff we synne willyngly after that we ha-
ve receaved the knowledge off the trueth/there
remayneth no more sacrifice for synnes: but a fe
arfull lokynge for iudgement/and violent fyre/
which shall devoure the adversaries. He that de
spiseth Moses lawe/dyeth without mercy vnd-
er two or thre witnesses. Off howe moche sorer
punnyshment suppose ye shall he be coūted wor-
thy/which treadeth vnder fote the sonne of god:
and counteth the bloud off the testament as an
vnholy thynge/wherwith he was sanctified/ād
doth dishonoure to the sprete off grace. For we
knowe hym that hath sayde/vengeaunce belon-
geth vnto me/I will recompence sayth the lorde
And agayne: the lorde shall iudge his people.
Hit is a fearfull thynge to faule into the hondes
off the livynge God.

ich so passed that tyme.
my bondes / and tokea
youre goodes / and that
rynge in youre selves h
a better / and an endue
not awaye therfore you
th grett rewarde to rec
de of pacience / that afte
god / ye myght receave t
ry lytell whyle / and he
me / and will not tary:
faith. And yf he withdr
shall have no pleasure i
che withdrawe oure sel
butt partayne to fayth
les.

The. xj.

FAyth is a sure conf
are hoped for / an
which are not sene. By
ported off. Thorowe fa
the worlde was ordeyn
That by the menes of th
ynges whych are invisy
By fayth Abell offered
ous sacrifice then Cayn

witnes that he was righteous/God testifyinge of his gyftes: by which also he beynge deed/ yet speaketh.

By fayth was Enoch trāslated that he shulde not se deeth: neither was he founde: for god had taken hym awaye. Before he was taken awaye/ he obtayned recorde/ that he had pleased god: but with out faith it is vnpossible to please him. For he that cōmeth to god/ must beleve that god is/ād that he is a rewarder of them that seke hi.

By fayth Noe honored god/ after that he was warned of thīgf which were not sene/ ād prepared the arcke to the savīge of his housshold/ throwe the which arcke/ he condempned the worlde/ and became heyre of the righteweſnes which cōmeth by fayth.

By fayth Abeahā/ whē he was called obeyed to go out into a place/ which he shulde afterwarde receave to enheritaunce/ and he wēt out/ not knowynge whether he shulde goo.

By fayth he remoued into the lōde that was promysed hī/ as into a straunge countre/ ād dwelt in tabernacles: ād so did Isaac/ ād Jacob/ heyres with hī of the same promes. For he loked for a citie hauynge a foundacion/ whose bylder ād maker is god.

Through fayth Sara also receaved strengthe to be with childe/ and was delivered of a childe when she was past age/ because she iudged him faythfull which had promysed.

And therfore spronge here of one (and of one which was as good as deed) so many in multitude/ as the starres of the skye/ and as the sonde of

tre. Alſo yf they had ben
tre/from whence they c
have returned agayne.
better/that is to ſaye a c
is not aſhamed of the/e
for he hath prepared fo
In fayth Abraham o
he was tempted/and he
only ſonne/whom he h
ſes: Of whom it was ſa
ſeed be called: for he con
able to rayſe vppe agayn
receaved he hī/as an em
on. In fayth Iſaac ble
concernynge thyngs to c
By fayth Jacob when
ſſed both the ſonnes of J
on the toppe of his ceptr
By fayth Joſeph when
departynge of the childre
commaundement of his
By fayth Moſes whe
thre monethes of his fat
they ſawe he was a prop
they the kyngs commaun
By fayth Moſes when
fuſed to be called the ſōne

ople of god/then to enioye the pleasurs off synne for a ceason/and estemed the rebuke off Christ gretter ryches/thē the treasure of Egipt. For he had a respecte vnto the rewarde.

By fayth he forsoke Egipt/and feared not the fearcenes of the kynge. For he endured/even as he had sene hym which is invisible.

Thorowe fayth he ordeyned the ester lambe/ and the effusiō of blud/lest he that destroyed the fyrst borne shulde touche them.

By fayth they passed thorowe the reed see as by drey longe/which when the egipcians had asayed to do/they were drouned.

By fayth the walles of Jerico fell doune after they were compased a boute/seven dayes.

By fayth the harlot Raab perisshed not with thē that beleved nott/after she had receaved the spyes to lodgynge peasably.

And what shall I more saye/the tyme wold be to short for me to tell off Gedeon/off Barach/ ād of Samson/ād of Jephthae. Also of David ād Samuel/and of the prophetꝰ/which thorowe fayth subdued kyngdoms/wrought righteousnes/obteyned the promyses/stopped the mouthes of Lyons/quēched the violence of fyre/escaped the edge off the swearde/off weake were made stronge/wexed valient in fyght/turned to flyght the armees of the alientꝰ. The wemen receaved their deed to lyfe agayne.

Wother were racked/and wolde nott be delivered/thatt they myght receave a better resurreccion. Wother tasted off mockyngꝰ/and scourgyndꝰ/moreover off hondes and preson-

And theſe all thorow
porte/ and receaved no
dynge a better thynge f
vs ſhulde not be made

The. vij

Wherfore lett vs
cõpaſed with ſo
neſſes) lave a wave all t
the ſinne that hangeth
paciẽce/ vnto the batta
lorynge vnto Jeſus/ th
of oure fayth/ which fo
fore hym/ abode the cro
ame/ and is ſett doune
trone off God. Conſid
endured ſuche ſpeakige
leſt ye ſhulde be wery
nides. For ye have not y
eddynge/ ſtryvynge aga
forgotte the cõſolaciõ w
as vnto childzen: My ſo
ſtenynge of the lorde/ ne
re rebuked of hym: For
hym he chaſteneth: yee/
ne that he receaveth.

If ye ſhall endure chaſtnynge/ god offereth hī
ſilfe vnto you/ as vnto ſonnes. What ſōne is thy
at whom the father chaſteneth not? If ye be not
vnder correccion (where of all are part takers)
then are ye baſtardes and not ſonnes. Moreover
ſeynge we had fathers of oure fleſſhe which cor-
rected vs/ and we gave the reverence: ſhall nott
we mocher rather be in ſubiection vnto the father
of ſpretuall gyftes and ſhall liver And they ve-
rely for a ſeave dayes/ nurtred vs after their
awne pleaſure: but he learneth vs vnto that wh
ich is profitable/ that we myght receave off his
holines. No manner learnynge for the preſēt ty-
me ſemeth to be ioyeous/ but greveous: neverth-
eleſſe afterwarde it bryngeth the quyet frute off
rightewesnes vnto them which there in are exer-
cyſed.

Stretch for the therfore agayne the hōdes wh-
ich were let doune/ ād the weake knees/ ād ſeth
at ye have ſtrayght ſteppes vnto youre fete/ leſt
eny halting turne out of the waye: yee/ let hit ra-
ther be healed. Embrace peace with all men/ ād
wholynes with out the which/ no mā ſhall ſe the
lorde. And ſe that no mā be deſtitute of the grace
of god/ leſt eny rote of bitternes ſpringe vppe and
trouble: and therby many be defiled. That the-
re be no fornicator/ or vnclene preſon/ as Eſau
which for one breakfaſt ſolde his right that bel-
onged vnto hī/ i that he was the eldeſt brother.
Ye knowe howe that afterwarde when that he
wolde have inherited the bleſſynge/ he was put
by. For repētaunce founde no grace/ no though
he deſyred that bleſſynge with teares.

If a beaſt had touche
ſte have bene ſtoned /
darte: even ſo terrible
ed. Moſes ſayde I fea
come vnto the mounte
the livynge god / the ce
an innumerable ſight
gregacio of the fyrſt b
itten in heven / and to g
the ſpretes of Juſt and
ſus the mediatoz of the
ſprynclynge of bloud
the bloud of Abell.

Se that ye deſpyſe no
they eſcaped not whic
erth: Moche moze ſhal
ne awaye fro hī that ſp
voyce then ſhuke the e
sayinge: yet once moze
only / but alſo heven. T
ſayth / yet once moze /
a waye of thoſe thyngſ
thyngſ which have en
thigſ which are not ſha
erfoze if we receave the
ved / we have grace / w
and pleaſe hym with r

re. For oure god is consumynge fyre.

The.xiij. Chapter.

LEt brotherly love cõtinue. Be not forgetfull to be kynde to straungers. For thereby have dyvers receaved angels into their houses vnwares. Remember the that are ī bõdes/even as though ye were bounde with the. Be myndfull of the which are ī adversitie/as ye which are yet ī youre bodies. Let wedlocke be had I peyce in all poynt/ād let the chāber be vndefiled: for whore kepers/ādadvoutrars god will iudge. Let youre cõversacion be with out coveteousnes/ād be cõtent with that ye have all redy. For he verely sayd: I will not fayle the nether forsake the: that we maye boldly saye: The lorde is my helper/and I will nott feare what man doeth vnto me. Remember the which have the oversight of you/which have declared vnto you the worde of god: cõsider the conversacion off their livynge/and counterfet their fayth.

Jesus Christ yester daye ād to daye/ād the same cõtinueth forever. Be not caryed hidder ād thydder with divers ād straunge learnynge. For it is a good thinge that the herte be stablisshed with grace/ād not with meates/which have not profyted them that have had their pastyme in the. We have an aultre wherof they maye nott eate which serve in the tabernacle. For the bodies of those beastes (whose bloud is brought into the holy place by the hie preest to pourge sine) are bournt with out the tētes. Therfore Jesus/to sactifye the peple with his awne bloud/suffered with

ſtrioute forget not/for
is pleaſed. O beye thē
you/ād ſubmit youre ſ
che for youre ſoules/ev
geve a cōptes for them
ioye/ād not with grefe
table thynge for you. P
fidence be cauſe we ha
thyngſ/and deſyre to l
therfore ſom what the
at ye ſo do/that I may
The god of peace th
th oure lorde Jeſus Ch
the ſhepe/thorowe the
teſtament/make you p
his will/and brynge t
ye do/maye be accepte
nes of Jeſus Chriſt. T
will the worlde endu
I beſeche you brethren
hortaciō: For we have
wordes. Knowe the
we have ſent from vs/
ſhortly) I will ſe you. S
overſight of you/and a
Italy/ſalute you. Gra

Sent from Ital

The pistle off S. James.

The fyrst Chapter.

IAmes the seruaunt off God / and off the lorde Jesus Christ / sendeth gretynge to the xij. trybes which are stattered here and there. My brethre / count it excedynge ioye when ye faule into divers temptacions / remembrynge howe that the tryinge off youre fayth bringeth pacience: and let pacience have her parfect worke / that ye maye be parfect and sounde / that nothynge be lackynge vnto you.

Iff eny that is amonge you lake wisdom / let hym are off God (which geveth to all men with outen doublenes / and casteth no man in the teth) and it shalbe geven hym: but let hym axe in fayth / and waver not. For he that douteth is lyke the waves off the see / tost off the wynde / and caried with violence. Nether let that man thynke that he shall receave eny thynge off God. A waverynge mynded man is vnstable in all his waves.

Let the brother off lowe degre reioyce in that he is exalted / and the ryche in that he is made lo-

on/ for whenthe is ...
une of lyfe/ which the lo...
em that love hym.

Let no man saye wh...
is tempted of god: for go...
yll: he tempteth no mā: ...
drawne a waye/ and en...
scence. Then when lust ...
geth forth synne/ ād syn...
bryngeth forthe deeth.

Erre not my deare br...
fte/ and every parfait ...
commeth doune from th...
whom is no variable ne...
vnto darknes. Of his a...
th the worde off lyfe/ th...
of his creatures.

Wherfore deare br...
swyfte to heare/ slowe ...
a the. For the wrathe ...
which is righteous bef...

Wherfore laye a pa...
rfluite off maliciousne...
nes the worde that is g...
ble to save youre soule...
of the worde ād not he...

re owne ſeves. For yff a man heare the worde/ and do it not/ he is lyke vnto a man that beholdeth his bodyly face in a glaſſe. For as ſone as he hath loked on hym ſilfe/ he goeth his waye/ and hath immediatly forgotten what his faſſion was: but whoſoever loketh in the parfait lawe off libertie/ and continueth therein (yf he be not a forgetfull hearer/ but a doar off the worke) he ſhal be happi in his dede.

Yff eny man amonge you ſeme devoute/ and refrayne not his tonge: but deceave his owne herte/ this mannes devocion is in vayne. Pured devocion and vndefiled before God the father/ is this: To vyſit the frendleſſe/ and widdowes in their adverſite/ and to kepe hym ſilfe vnſpotted from the worlde.

The. ij. Chapter.

Brethre have not the fayth of oure lorde Jeſus Chriſt the lorde off glory in reſpecte off perſons. Yff there come into youre company a man with a golden ringe/ ad in goodly apartrell ad there come in alſo a povre man in vyle raymente/ and ye have a reſpecte to hym that weareth the gaye clothynge and ſaye vnto hym: Sit thou here in a good place and ſaye vnto the povre/ ſtonde thou there/ or ſit here vnder my fote ſtole: are ye not even parciall in youre ſelves/ and have iudged after evyll thoughtes?

Harken my deare beloved bretheren/ hath not God choſen the povre off this worlde/ which are ryche in fayth/ and heyres off the kyngdom/

gobout as thy[illegible] yeo
one person more then an
and are rebuked off the l
Whosoever shall kepe th
yle in one poynt / he is gy
sayde: Thou shalt not co
de also: thou shalt not ky
don o fornicacion / yet y
transgresser off the law
as they that shalbe iudg
tie. For there shalbe iud
that sheweth no mercy /
ynst iudgement:

What avayleth it my
saye he hath fayth / wb
fayth save hym? Yff a
ked or destitute off dayl
ye vnto them: Departe i
warmnes and fode: no
them not tho thyngf wh
dy: what helpeth it then
ve no dedes is deed in h

But one shall saye: t
have dedes: Shewe me
and I will shewe them
levest thou that there is

le. The devyls also beleve and tremble.

Wilt thou vnderstonde o thou vayne man/ that fayth with out dedes is deed? Was not Abraham oure father iustifyed off his dedes whe he offered Isaac his sonne apon the aultre? Thou seyst howe that fayth wroght in his dedes/ and through the dedes was the fayth made parfet. And the scripture was fulfilled which sayth: Abraham beleved god/ and it was reputed vnto hym for righteweſnes: and he was called the frende off God. Ye se then howe that off dedes a man is iustified/ and nott off fayth only. Lyke wyse also was not Raab the harlot iustifyed when she receaved the messengers/ and sent thē out a nother wave? For as the body/ with out the sprete is deed/ evē so fayth with out dedes is deed.

The. iij. Chapter.

MY brethren/ be not every man a master/ Remembrynge howe that we shall receave the more dampnacion. For in many thyngs we synne all. Yff a man synne not in worde/ he is a parfect man and able to tame all the body. Beholde we put bittes into the horses mouthes that they shulde obeye vs/ and we turne aboute all the body. Beholde also the shippes/ which though they be so gret/ and are dryven off fearce windes/ yet are they turned a bout with a very smale helme/ whither soever the violence off the governes woll: evē so the tonge is a littell member and bosteth grette thyngs.

Beholde howe gret a thynge a litell fyre kyn-

tonge can noman tame.
full off deedly poyson. T
the father/and therwith
re made vnto the simili
ne mought proceadeth l
My brethren these thyn
Doth a fountayne send
water/ and bytter also
brethren/beare olive b
fygges? So can no fo
water and fresshe also
ued with learnynge an
we the workes of his goo
es that ys coupled wyth
Yffye have bitter en
stryfe in youre hertes/
rs agaynst the trueth.
not frō a bove: but is e
vlysshe: For wherein
is vnstablenes/ād all
the wisdō that is from
peasable/gentle/and e
merey and good frutes
with out simulaciō: y
esnes is sowen in peac

The. iiij. Chapter.

FRom whence cōmeth warre/ and fightynge amonge you? come they not here hence: even̄ off youre volupteousnes that rayneth in youre members. Ye luſt/ and have not. Ye envie and have indignacion/ and cannot come by it. Ye fight and warre/ ād have not/ be cauſe ye axe not. Ye axe and have not/ be cauſe ye axe a myſſe/ for to conſume it apō youre volupteousnes. Ye ad voutrars/ and wemen that breke matrimonie: knowe ye not howe that the frendſhippe off the worlde is enmitie to god warde? Whoſoever wil be a frende of the worlde/ is made the enemie of god. Do ye ſuppoſe that the ſcripture ſayth for vayne: The ſpirite that dwelleth in you/ luſteth even̄ contrary to envie: but geveth more grace.

Submit youre ſelves to god/ and reſiſt the devyll/ ād he will flye frō you. Drawe neye to god/ and he will drawe neye to you. Clenſe youre hondes ye ſynners/ and pourdge youre hertes ye waverynḡe mynded. Suffre affliccions: ſorowe ye and wepe. Let youre laughter be turned to mornynge/ and youre ioye to hevynes. Caſt doune youre ſelves before the lorde/ ād he ſhall lift you vppe. Backbyte not one another/ brethren. He that backbyteth hys brother/ and he that iudgeth his brother/ backbyteth the lawe/ ād iudgeth the lawe: but and yf thou iudge the lawe/ thou art not an obſerver of the lawe: but a iudge. There is one lawegever/ which is able to ſave ād to diſtroye. what art thou that iudgeſt another mā

Go to nowe ye that ſaye: to daye ād to morowe

noweye reioyce in you
ioysynge is evyll. Th
th howe to do good /
ne.

The. 1

Goo to noweye Ry
le on youre wret
pon you. Youre ryche
ments are moth eaten
silver are cankred / a
a witnes vnto you / a
as it were fyre. Ye ha
der in youre last dayes
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(which hyer is of you
eth: and the cryes off t
re intred into the eares
th. Ye have lived in p
wantannes. Ye have
as in a daye off slaugh
ned and have killed th
sisted you.

Be pacient therfore
mynge of the lorde. Be
wayteth for the preciou

hath longe pacience there vppon/ vntill he receave the yerly and the latter rayne. Be yealso pacient therfore/ and settle youre hertes/ for the commynge off the lorde draweth neye. Grodge not one agaynst another brethren/ lest ye bedampned. Beholde the iudge stondeth before the dore. Take (my brethren) the prophett⁹ for an ensāple of suffe rynge adversitie/ ād of longe pacience/ which spake in the name of the lorde. Beholde we counte them happy which endure. Ye have herde of the pacience of Job/ and have knowen what ende the lorde made/ For the lorde is very pitifull/ and mercifull.

Butt above all thyng⁹ my brethren/ sweare not/ nether by heven/ nether by erth/ nether by eny wother othe. Let youre sayinge be ye ye/ naye naye: lest ye faule into ypocrysy. Ys there eny amonge you that is evyll vexed? let hym praye. Ys there eny man amonge you that is mery? let hym synge psalmes. Ys there eny man deseased amonge you? Lett hym call for the seniours off the congregacion/ ād lett them praye over hym/ and anoynte hym with oyle in the name off the lorde: and the prayer off fayth shall save the sicke/ and the lorde shall rayse hym vppe: and yf he have committed synnes/ they shalbe forgevē hym.

Knowledge youre fautes one to another: and praye one for another/ that ye maye be healed. The prayer off a ryghteous man avayleth moche/ yf it be ferveut. Helias was a man in daunger to tribulacion as we are/ and he prayed in his prayer/ that it myght not rayne: and it ray-

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to exhorte you/ that y
ure in the fayth/ whi

ſayncles. For there are certayne craftely crept in/ of which it was writte afore tyme vnto ſoche iu/dgemēt/ They are vngodly/ and turne the grace of oure lorde God vnto wantonnes/ And denye God the only lorde/ and oure lorde Jeſus Chriſt.

My mynde is therfore to put you in remēbra/unce/ for as moche as ye once knowe this/ howe that the lorde (after that he had delivered the people out of Egipt) deſtroyed thē which afterward beleved not: The angels alſo/ which kept not their fyrſte ſtate: but leſte their owne habi/tacion/ he hath reſerved in everlaſtynge chaynes vnder darknes vnto the iudgement of the greate daye. even as Sodom/ and Gomor/ and the citi/es about them (which in lyke maner defiled thē ſelves/ with fornicacio/ and folowed ſtraunge fleſhe) are ſet forth for an enſample/ and ſuffre the vengeaunce of eternall fyre. Lyk wyſe theſe dremers defyle the fleſhe/ deſpyſe rulars/ and ſpeake evyll of them that are in auctoritie.

Yet Michael the archangell (when he ſtrove againſt the devyll/ and diſputed about the body of Moſes) durſt nott geve raylynge ſentence/ but ſayde: The lorde rebuke the. But theſe ſpeake evyll of thoſe thīgs which they knowe not. In thoſe thynges which they knowe naturally (as beaſtes which are with out reaſon) they corrupte them ſelves. Wo be vnto them/ for they have folowed the waye of Cayn/ and are ſpylt in the errour of Balam for lukers ſake/ and are caſte a waye in the treaſon of Core.

Theſe are ſpottes which of youre kindes feaſt

to gedder/ with outeare/ fedynge them ſelves. Cloudes they are with oute water/ caried about off wyndes: Trees rotten in authum/ vnfrutfull/ twyſe deed/ and plucked vppe by the rotes. They are the ragynge waves off the ſee/ ſomynge out their awne ſhame. They are wandrynge ſtarres/ to whom is reſerved the myſt of darcknes for ever.

Enoch theſe veth from Adam propheſied before of ſuche ſaying: Beholde/ the lorde ſhall come with thouſandes of ſayntes. to geve iudgement agaynſt all men/ and to rebuke all that are vngodly amonge them/ of all their vngodly dedes/ which they have vngodly cõmitted/ ād of all theire cruell ſpeakynges/ which vngodly ſinners have ſpoken agaynſt hym.

These are murmurers/ complayners/ walkynge after their awne luſtes/ whoſe muthes ſpeake proude thynges. They have men in greate reverence be cauſe off avauntage. But ye derly beloved remember the wordes which were ſpoken before off the Apoſtles off oure lorde Jeſus Chriſt/ howe that they tolde you that there ſhulde be begylers in the laſt tyme/ which ſhulde walke after their owne vngodly luſtes. These are makers offſectes/ naturall/ havynge no ſpirite.

But ye derly beloved/ edyfie youreſelves in youre moſt wholy fayth/ prayinge in the wholy gooſt/ and kepe youre ſelves in the love of God/ lokinge for the mercy of oure lorde Jeſus Chriſt/ vnto eternall lyfe. And have compaſſion on ſome/ ſeparatynge them: ād wother save with fe-

are/pullynge them out of the fyre/and hate the fylthy veſture of the fleſſhe.

Vnto hym that is able to kepe you/that ye faule nott/and to preſent you fautleſſe be/fore the preſence off hys glory with ioye/that ys to ſaye/to God oure ſaveour whyche only ys wyſe/be glory/ma/ieſtie/dominiō/ād power/ nowe and for ever Amen.

The revelacion off ſanct Jhon the devine.

The fyrſt Chapter.

The revelacio of Jeſus Chriſte/ which god gave vnto hī/ for to ſhewe vnto his ſervaunt̄ thyngꝭ which muſte ſhortly come to paſſe. And he ſent and ſhewed by hys angell vnto hys ſervaunt Jhon/ whych bare recorde off the worde off god/ and off the teſtimony off Jeſus Chriſte/ ād of all thyngꝭ that he ſawe. Happy is he that redith/ ād they that heare the wordes of the prophecy/ ād kepe thoo thyngꝭ which are writte therin. For the tyme is at honde.

Jhon to the vij. congregaciōs in Aſya. Grace be with you ād peace/ from hym which is/ ād which was/ and which is to come: and from the vij. ſpiritꝭ which are preſent before his trone/ ād from Jeſus Chriſt which is a faythefull witnes/ and fyrſt begotten of the deed: ād lorde over the kyngꝭ of the erth. Vnto hym that loved vs and waſſhed vs from oure ſynnes in his awne bloud/ ād made vs kyngꝭ and preſtes vnto god his father/ be glory/ and dominion/ for ever more amen. Beholde he commeth with cloudes/ and all eyes ſhall ſe hym: ād they alſo which pearſed

hī. And all kynred⁹ of the erth shall wayle. even so amen. I am Alpha and Omega/ the begynyge ād the endinge/ sayth the lorde almyghty/ which is and which was and which is to come.

Jhon youre brother and companyon ī tribulacion/ and in the kyngdom and pacience which is in Jesu Christe/ was ī the yle of Pathmos for the worde of god/ and for the witnessynge of Jesu Christe. I was in the sprete on a sondaye/ and herde behynde me/ a gret voyce/ as it had bene of a trompe sayinge: I am Alpha ād Omega/ the fyrst and the laste. That thou seiste write in a boke/ and sende hit vnto the congregacions which are ī Asia/ vnto Ephesus/ ād vnto Smyrna/ and vnto Pargamos/ and vnto Thiatira/ and vnto Sardis/ and vnto Philadelphia/ and vnto Laodicia.

And I turned bake to se the voice that spake to me. And when I was turned: I sawe vij. golden cādelstyck⁹/ ād in the mydd⁹ of the candelstyck⁹/ one lyke vnto the sōne of mā clothed with a lynnen garmēt doune to the ground/ and gyrd aboute the pappes with a golden gyrdle. His heed/ and his heares were whyte/ as whyte woll/ ād as snowe: ād his eyes were as a flame of fyre: ād his fete lyke vnto brasse/ as though they brent ī a fornace: and his voyce as the sounde of many waters. And he had ī his right hōde vij. starres. And out of his mougth went a twoo edged swearde. And his face shone even as the sunne ī his strengthe.

And when I sawe hym/ I fell at his fete/ evē as deed. And he layde hys ryght honde apō me/

ſayinge vnto me: fear not. I am the fyrſt/ and the laſte/ and am a lyve/ and was deed. And be/ holde I am a lyve for ever more/ and have the kayes off hell and off deeth. Wryte therfore the thynges whych thou haſte ſene/ and the thyngſ which are/ and the thyngſ which ſhalbe fulfylled here after: and the miſtery off the vij. ſtarres which thou ſaweſt in my ryght honde/ and the vij. golden candelſtyckſ. The vij. ſtarres are the angellſ off the vij. congregacions: And the vij. candleſtyckſ which thou ſaweſt are the vij. con/ gregacions.

The ſeconde Chapter.

VNto the angell off the congregacion off Ephe/ ſus wryte: Theſe thyngſ ſayth he that holdeth the vij. ſtarres in his ryght honde/ and walketh in the myddes of the vij. golden candle/ ſtyckſ. I knowe thy workſ/ and thy labour/ and thy pacience/ and howe thou canneſt not forbe/ are them which are evyll: and examinedſt them which ſaye they are Apoſtles/ and are nott: and haſt founde them lyars. and haſte ſuffered/ and haſt pacience: and for my names ſake haſt la/ bored and haſt nott faynted. Nevertheleſſe I have ſumwhat agaynſt the/ for thou haſte lefte thy fyrſt love. Remember therfore from whence thou art fallen/ and repent/ and do the fyrſt wor/ kes. Or elles I wyll come vnto the ſportly/ and will remove thy candleſtyke out of his place/ ex/ cepte thou repent. But this thou haſte becauſe thou haſte hated the dedes off the Nicolaitanes/ which dedſ I alſo hate. Lett hi that hath eares

heare/ what the spirite sayth vnto the congregacions. To hym that overcommeth/ will I geve to eate off the tree of lyfe/ which is in the myddes off the paradice off God.

And vnto the angell off the congregacion off Smyrna wryte: These thyngs sayth he that is fyrst/ and the laste/ which was deed and is alive. I knowe thy workes and tribulacion and povertie/ but thou art ryche: And I knowe the blaspemy off them whiche call them selves iewes and are not: but are the congregacion of sathan. Feare none off thoo thyngs which thou shalt suffre. Beholde/ the devyll shall caste off you into prison/ to tempte you/ and ye shall have tribulacion .x. dayes. Be fayth full vnto the deeth and I will geve the a croune off lyfe. Let hym that hath eares heare/ what the spirite sayth to the congregacions: He that overcommeth shall not be hurte off the seconde deeth.

And to the angell/ of the congregacion in Pergamos wryte: This sayth he which hath the sharpe sweard with two edges. I knowe thy workes and where thow dwellest/ even where Sathans seate is/ and thou kepest my name and hast not denyed my fayth. And in my dayes Antipas was a fayth full witnes off myne/ which was slayne amonge you where sathan dwelleth. Butt I have a fewe thinges agaynst the/ that thou hast there/ they that mayntayne/ the doctryne off Balam which taught in balake to put occasion off syn before the childerne off Israhell/ that they shulde eate off meate dedicat vnto ydolles/ and to commyt fornicacion. Even so hast thou

them that mayntayne the doctryne off the Nicolaytans/ which thynge I hate. But repent or elles I will come vnto the shortly and will fyght agaynste them with the swearde of my mought. Lett hym that hath eares heare what the spraete sayth vnto the congregacions: To hym that ouercommeth will I geve to eate mānā that is hyd. and will geve hym a whyte stone/ and in the stone a newe name wrytten/ which no man knoweth/ savinge he that receaveth hit.

And vnto the angell off the congregecion off Theatira write: This sayth the sonne of god/ which hath his eyes lyke vnto a flame of fyre/ whose fete are lyke brasse: I knowe thy workes and thy love/ servyce/ and fayght/ and pacience/ and thy dedes/ which are more at the laste then att the fyrste: Notwithstondinge I have a fewe thynges agaynste the/ that thou sofferest that woman Jesabell which called her sylfe a prophetes to teache and to deceave my servaunts/ to make them commyt fornicacion/ and to eate meates offered vnto ydolls. And I gave her space to repent off her fornicacion and she repented not. Behold I will caste her into a bed/ and them that commyt fornicacion with her into great adversite/ except they repent of their deades. And I will kyll her children with deeth. And all the congregacions shall knowe that I am he which searcheth the reynes and hertes. And I will geve vnto every one of you accordynge vnto youre workes.

Vnto you I saye/ and vnto other of them off Thiatyra as many as have nott this lernynge/ and which have not knowen the depnes of Sa-

an (as they saye) I will put apon you none oth
er burthē/ but that which ye have alreddy. Hol-
de fast tyll I come/ and whosoever overcomme-
th and kepeth my workꝭ vnto the ende/ to hyme
will I geve power over naciōs/ and he shall ru-
le them with a rodde of yeron: and as the vessels
off a potter/ shall he breake them ho shevers.
Evyn as I receaved off my father. And I will
geve hī the mornynge starre. Let hym that ha-
th eares heare what the sprete sayth to the cong-
regacions.

The .iij. Chapter.

AND wryte vnto the angell of the congrega-
cion of Sardis: this sayth he that hath the
sprete of god/ and the vij. starres. I knowe thy
workꝭ/ thou haste a name that thou lyveste/ and
thou are deed. Be awake and strengthe the thyn
gꝭ which remayne/ that are redy to deye. For I
have not founde thy workꝭ perfaycte before god
Remember therfore howe thou hast receaved
and hearde/ ād holde faste/ and repent. Yf thou
shalt not watche/ I wyll come on the as a thefe/
and thou shalt not knowe what houre I wyll co-
me apon the. Thou haste a feawe names in Sa
rdis/ which have not defyled their garmentes/
and they shall walke with me in whyte/ for they
are worthy. He that overcommeth shalbe clo-
thed in whyte araye/ and I will not put out his
name out of the boke of lyfe/ and I will confesse
his name before my father/ ād before his āgellꝭ.

Let hym that hath eares heare what the spirite sayth vnto the congregacions.

And wryte vnto the angell off Philadelphia: This sayth he that is holy and true/ which hath the kaye off David: which openyth and no man shutteth/ and shutteth and no man openeth. I knowe thy workes. Beholde I have set before the an open doore/ and no man can shutt hit/ for thou hast a lyttell strengthe/ and haste kepe my sayngis: and haste not denyed my name. Beholde. I put them of the congregacion of Sathan/ which call them selves Jewes and are not/ but do lye. Beholde. I will make them that they shall come and worshippe before thy fete: and shall knowe that I have loved the.

Be cause thou hast kept the wordes of my pacience/ and I will kepe the from the houre of temptacion/ which will come apō all the worlde/ to tempte them that dwell apon theerth. Beholde I come shortly. Holde that which thou haste/ that no man take awaye thy croune. Hym that overcommeth will I make a pyllar in the temple off my God/ and he shall goo no more oute. And I will wryte apon hym/ the name off my god/ and the name off the cite off my god/ newe Jerusale/ which cōmeth doune oute of hevyn from my god and I will wryte apon hym my newe name. Let hym that hath eares/ heare what the spirite sayth vnto the congregacions.

And vnto the angell of the congregacion which is in Laodicia wryte: This sayth (amen) the faythfull and true witnes/ the begynnyng off the creatures off God. I knowe thy workes that

thou arte nether colde ner hott. I wolde thou were colde or hotte. So then becauſe thou arte betwene bothe/ and nether colde ner hott/ I will ſpew the oute of my mought: becauſe thou ſayſt thou arte riche and increſyd with goodes/ and haſte nede off nothinge/ and knoweſt not howe thou arte wretched and miſerable/ poore/ blynde/ and nakyd. I conſell the to bye off me golde tryed in the fyre/ that thou mayſte be riche: and white raymēt/ that thou mayſte be clothed/ that thy fylthy nakednes do not apiere: and anoynt thyne eyes with eyeſalve/ that thou mayſte ſe.

As many as I love/ I rebuke and chaſten. Be fervent therfore and repent. Beholde I ſtode at the doore and knocke. Yff eny mā heare my voice and opyn the doore/ I will come in vnto hym and will ſuppe with hym/ and he with me. To hym that overcommeth will I graunte to ſytt with me in my ſeate/ evyn as I overcame and have ſytten with my father/ in his ſeate. Lett hym that haveares heare what the ſpirete ſayth vnto the congregacions.

The. iiij. Chapter.

After this I loked/ and beholde a dore was opene in heven/ and the fyrſte voyce which I harde/ was as hit were of a trompet talkinge with me/ which ſaid: come vppe hydder/ and I will ſhewe the thynges which muſte be fulfylled here after. And immediatly I was in the ſpirete. and beholde/ a ſeate was put in heven and won ſat on the ſeate. And he that ſat was to loke apon lyke vnto a iaſpar ſtone/ and a ſardyne ſtone:

And there was a rayneboll about the seate / to
loke apon / lyke vnto an emeralde. And about
the seate were xxiiij. seatt. And I sawe on the se-
ates. xxiiij. seniours sytting clothed in whyte
raymēt / ād had on their heddes crounes of gold.
And out of the seate proceded lightnynges / and
thoundrynge / ād voices: ād there wer vij. lam-
pes off fyre / byrnige before the seate / which are
the vij. spretts off God. And before the seate th-
ere was a see off glasse / lyke vnto cristall / and in
the myddes of the seate / and rounde about the
seate / wer iiij. bieستes full off eyes before and be-
hynde. And the fyrste bieست was lyke a lion / the
seconde bieست lyke a caulfe / and the thyrde bieste
had a face as a man / and the fourthe bieste was
lyke a flyinge egle. And the iiij. bieستes had eche
one off them vj. wynges about hym / and they
were full off eyes within. And they had no reste
daye nether nyght sayinge: holy / holy / holy /
lorde god almyghty / which was / and is / and is
to come.
And when those beestes gave glory and ho-
nour and thanke to hym that sat on the seate / w-
hich leveth evermore / the xxiiij. seniours fell do
une before the trone / before hym that sat on the
trone / and worshipped hym that leveth ever /
and caste their crounes before the trone sayinge:
thou arte worthy lorde to receave glory / and ho
noure / and power / for thou haste created all thi-
gs / and for thy wyllis sake they are / and were
created.

And I ſawe in the right hande of hym/ that ſat in the trone/ a boke written with in and on the backſide/ ſealyd with vij. ſeales. And I ſawe a ſtronge angell which cryed with a lowde voyce: Who is worthy to open the boke/ and to looſe the ſeales therof. And no man in heven ner in erth/ nether vnder the erth/ was able to open the boke/ nether to loke thereon. And I wepte moche/ becauſe/ no man was founde worthy to open/ and to rede the boke/ nether to loke thereon.

And one off the ſeniours ſayde vnto me: wepe not: Beholde a lion beinge off the tribe off Juda/ the rott off Dauid/ hath obtayned to open the boke/ and to loſe the vij. ſeales therof. And I behelde/ and loo/ in the myddſt of the ſeate/ ād off the iiij. bieſtes/ and in the myddſt off the ſeniours/ ſtode a lambe as though he had bene kylled/ which had vij. hornes and vij. eyes/ which are the ſpretts off God/ ſent into all the worlde. And he came and toke the boke oute off the right honde of hym that ſate apon the ſeate.

And when he had taken the boke/ the iiij. beſtes and xxiiij. ſeniours fell doune before the lambe/ havynge harpes and golden vialles full off odoures/ which are the prayers off ſaynctſ and they ſonge a newe ſonge ſaynge: thou art worthy to take the boke and to open the ſeales therof/ for thou waſte kylled and haſte redemed vs by thy bloud/ out off all kyndrēdſ/ and tonges/ ād people/ ād nacions/ and haſte made vs vnto oure god/ kyngſ and preſtſ and we ſhall raygne on the erth.

And I behelde/ and I herd the voyce off many angylles aboute the trone/ ād about the biestes and the seniours/ and I herde thousand thousandes/ saynge with a lowde voyce: Worthy is the lambe that was killed to receave power/ and riches and wisdom/ ād strenghte/ and honour and glory/ and blyssynge. And all creatures/ which are in heven/ and on the erth/ and vnder the erth/ and in the see/ ād all that are in thē herd I saynge: blyssinge/ honour/ glory/ and power/ be vnto hym/ that syttethapon the seate/ and vnto the lambe for ever more. And the. iiij. biestes sayd: amen. And the xxiiij. seniours fell apon their faces/ and worshypped hym that lyveth for ever more.

The. vj. Chapter.

AND I sawe when the lambe openyd one of the seales/ and I herde one of the iiij. biestē saye/ as bitwer the noyse off thonder/ come and se. And I sawe/ and beholde there was a whyte horsse/ and he that sat on hym had a bowe/ and a croune was gevyn vnto hym/ and he went for/ th conqueringe and forto overcome. And when he opened the seconde seale/ I herde the seconde bieste saye: come and se. And there went out another horsse that was red/ and power was gevē to hym that satte there on/ to take peace from the erth/ and that they shulde kyll one another. and there was geven vnto hym a gret swearde.

And when he opened the thyrde seale/ I herde the thyrde bieste saye: come and se. And I behelde/ and loo/ a blacke hors: and he that sate on

hym/ had a payre of balances in his honde. And
I herd a voyce in the myddes off the iiij. beſtes
ſaye: a meaſure of whete for a peny/ and iij. me-
aſures of barly for a peny: and oyle and wyne ſe
thou hurte not.

And when he opened the fourthe ſeale/ I her-
de the voyce of the fourthe beſte ſaye: come and
ſe. And I loked. and beholde a grene horſſe/ ād
his name that ſatt on hym was deeth/ and hell
folowed after hym/ and power was geven vnto
them over the fourthe parte off the erth/ to kyll
with ſwearde/ and with honger/ ād with deeth/
that cometh of vermen of the erth.

And when he opened the fyfte ſeale/ I ſawe
vnder the aultre/ the ſoules of thē that were kyl-
led for the worde of God/ and for the teſtymony
which they had/ ād they cryed with a lawde vo-
yce ſayinge: Howe longe tarieſt thou lorde holy
ād true/ to iudge ād to avenge oure bloud on thy-
em that dwell ō the erth? And longe whyte gar-
mentꝭ were geven vnto every one off them. And
hit was ſayde vnto them that they ſhulde reſte
for a lyttle ſeaſō vntyll the nomber off their felo-
wes/ and brethren/ and of them that ſhulde be
kylled as they were/ were fulfylled.

And I behelde when he opened the ſixte ſeale/
and lo there was a gretter thquake/ ād the ſun-
ne was as blacke as ſackeclothe made of heare.
and the mone wexed even as bloud. and the ſta-
rres of heven fell vnto the erth/ even as a fygge
tree caſteth from her her fyggſ/ when ſhe is ſha-
ken off a myghty wynde. And heven vanyſhed
awaye/ as a ſcroll when hitt is rolled togedder.

And all mountayns and yles / were moved out of their places. And the kynge of the erth / and the grett men / and the ryche men / and the chefe captaynes / and the myghty men / ād every bōd man / and every free man / hyd them selves in dennes / and in rockē off the hylles / and sayde to the hylles / and rockē: fall on vs / and hyde vs from the presence off hym that sytteth on the seate / and from the wrath of the lambe / for the grete daye off hys wrath ys come / And who can endure hit.

The. vij. Chapter.

AND after that I sawe iiij angels stonde on the iiij. corners of the erth / holdynge the iiij wyndes off the erth / that the wyndes shulde nott blowe on the erthe / nether on the see / nether on eny tree. And I sawe another angell ascende frō the rysynge of the sunne / which had the seale off the lyvynge god / and he cryed with a loude voyce to the iiij angellis (to whom power was geven to hurt the erth and the see) sayinge: Hurt not the erth nether the see / nether the trees / tyll I have sealed the servauntis of oure god in their fozheades.

And I herde the nombre of thē which were sealed / ād there were sealed C. and xliiij. M. of all the trybes of the childrē of Israhell. Of the trybe of Juda were sealed xij. M. Of the trybe off Rubē were sealed xij. M. Of the trybe of Gad were sealed xij M. Of the trybe off Asser were sealed xij M. Of the trybe of Neptalym were sealed xij M. Of the trybe off Manasses were

ſealed xij M. Of the trybe of Symeon were ſealed xij M. Of the trybe of Levy were ſealed xij. M. Of the trybe off Jſacar were ſealed xij M. Of the trybe of Zabulon were ſealed xij M. Off the tribe of Joſeph were ſealed xij M. Off the trybe of Beniamyn were ſealed xij thowſande.

After this I behelde/ and lo a gret multitude (which noman culde nombre) off all nacions/ and people/ and tonge/ ſtode before the ſeate/ and before the lambe/ clothed with longe whyte garmentes/ and palmes in there hondes/ and cryed with a lowde voyce/ ſaynge: Helth be to hym that ſyttith apon the ſeate of oure god/ and vnto the lambe. And all the angell ſtode in the compace of the ſeate/ and off the ſeniours/ and off the iiij. beſtes/ and fel before the ſeate their faces/ and worſhipped god/ ſaynge/ amen: Bleſſynge and glory/ wiſdom and thankes/ and honour/ and power and myght/ be vnto oure god/ for evermore amē.

And one off the ſeniours anſwered/ ſaynge vnto me: what are theſe which are arayed in longe whyte garmentes/ and whence cam they? And I ſayde vnto hym: lorde thou wotteſt. And he ſayde vnto me: theſe are they which cam oute off gret tribulacion and made their garmentes large and made them whyte in the bloud of the lambe: therfore are they in the preſence off the ſeate off God and ſerve hym daye and myght in hys temple/ and he that ſytteth in the ſeate wyll dwell amonge them. They ſhall honger no more nether thyrſt/ nether ſhall the ſunne lyght on them/ nether eny heate: For the lambe whych ys in the myddes off the ſeate ſhall fede them/

ce of [illegible]
ynge before god/ and to thē [illegible]
pettꝭ. And another angell ca[illegible]
the aultre havynge a goldē [illegible]
odourꝭ was gevē vnto hym/
of the prayers of all sayncte[illegible]
lire/ which was before the s[illegible]
of the odoures which cam of
sayncti ascended vppe befo[illegible]
gellꝭ honde. And the ange[illegible]
fylled hit with fyre of the au[illegible]
to the erth/ and voyces wer[illegible]
ryngꝭ/ and lightnyngꝭ/ an[illegible]

And the vij. angelles wh[illegible]
pettꝭ prepared thē selves to
gell blewe/ and there was [illegible]
which were myngled with [illegible]
caste ī to the erth: ād the thry[illegible]
burnt/ ād all grene grasse [illegible]
angell blewe: ād as hit wer[illegible]
brynnynge wyth fyre wa[illegible]
and the thyrde parte off the
and the thyrde parte of the
lyfe dyed/ and the thyrde p[illegible]
destroyed.

And the thyrde angell [illegible]

grett ſtarre from heven burnynge as hit were a lampe/ and hit fell into the thyrde parte off the ryvers/ and into fountaynes of waters/ and the name of the ſtarre is called wormwod. And the thyrde part was turned to wormwod. And many dyed off the waters be cauſe they were made bytter. And the fourthe angell blew/ and the thyrde parte of the ſunne was ſmytten and the thyrde parte off the mone/ and the thyrde part off ſtarres ſo that the thyrde parte of thē was derckned. And the daye was ſmytten that the thyrde part of hit ſhulde not ſhyne/ and lyke wyſe the nyght. And I beheldde and herd an angell flyinge thorowe the myddes of heven/ ſayinge with a lowde voyce: Woo/ Woo/ to the inhabiters off the erth becauſe of the voyces to come of the trompe of the iij. angels which were yet to blowe.

The. ix. Chapter.

And the fyfte angell blewe/ and I ſawe a ſtarre fall from heven vnto the erth. And to hī was geven the kaye of the bottomleſſe pytt/ And he opened the botomleſſe pytt/ and there aroſe the ſmoke of a grett fornace. And the ſunne/ and the ayer were darkned by the reaſon of the ſmoke of the pytt. And there cam out off the ſmoke locuſtes vpon the erth: And vnto thē was geven power as the ſcorpions of the erth have power. And hit was ſayde vnto them that they ſhulde nott hurt the graſſe off the erth: nether eny grene thinge: nether eny tree: but only thoſe men which have nott the ſeale in their forhedd/ and to them was cōmaūded that they ſhulde not kyll thē/ but

eir heddes were as hit were c
golde. ād their faces were as
ces of men. And they had h
of women. And their tethe
lyons. And they had habber
habbergions off yeron. And
wyngs/ was as the sounde c
ny horsses runne to gedder t
had tayles lyke vnto scorpi
stynges in their tayles. And
hurt men v. monethes. And
ver them/ which is the ang
pytt/ whose name in the heb
don: but in the greke tonge/
saye a destroyer. Won woo
two wooes come after this.

And the sixte. angell blew
from the iiij corners of the g
is before god/ sayīg to the s
the trompe: Loose the iiij. a
undeī the grett ryver Eufr
gells were loosed which wer
ure/ for a daye/ for a mon
for to slee the thyrde part of
bre of horsmē of warre/ we
And I herde the nombre of

ſawe the horſes in a viſion and them that ſate on them hauynge fyry habergions of a Jacynct coloure/and brymſtony. and the heedes of the horſes were as the heedes of lyons. And out of their mouthes went forth fyre and ſmoke ād bry-
mſtone. And of theſe iij/was the thyrde parte of men kylled/that is to ſaye/of fyre/ſmoke/ād brymſtone/which proceded out of the mouthes of them. For their power was in their mouthes and in their tayles: for their tayles were lyke vn-
to ſerpentſ/and had heddes/and with the they dyd hurtt: And the remnaunt off the men which were not kylled by theſe plagſ repēted not of the dedes of their hondes/that they ſhulde not wor-
ſhyppe devyls/and ymages/off golde/and ſyl-
ver/and braſſe/and ſtone/and of wode/which nether cā ſe/nether heare/nether goo. Alſo they repented not of their murther/ād of their ſorcery nether of their fornicacīō nether of their theſte.

The.v. Chapter.

AND I ſawe another myghty angell come doune from heven/clothed with a cloude/ and the rayne boll apon his heed. And hys face as hit were the ſunne/and his fete as hytt were pyllars of fyre/And he had in his honde a lyrell boke opyn: ād he put his ryght fote apon the ſee/ and his lyfte fote on the erth. And cryed with a lowde voyce/as when a lyon roreth. And when he had cryed/ſeven thondres ſpake their voy-
ces. And when the vij. thondres had ſpoke the-
ir voyces/I was aboute to wryte. And I herd a voyce from heven ſayinge vnto me marke

in the dayes of the voyce of t
when he shalbegyn to blowe
god shalbe fulfilled / as he
vaunt⁹ the prophett⁹.

And the voyce which I h
ake vnto me agayne / and sa
boke whychys open in the h
which stondeth apon the see
and I went vnto the angell
geve me the boke. and he sa
and eate it vppe / ād hit sha
tre / butt hit shalbe in thy m
ny. ād I toke the boke out
vp / ād hit was i my mouth
as sone as I had eaten it /
And he sayde vnto me tho
ayne amonge the people /
g⁹ / and to many kyng⁹.

The. xj. C

And then was geve
rodd / and hit was s
mete the tēple of god / ād t
worshippe therin / and t

in the temple caſt oute / and mete hit not: for hit is gevyn vnto the gentyles / and the holy cite ſhall they treade vnder fote xlij. monethes. And I will geve power vnto my two wytneſſes / and they ſhall propheſy M. ij^c. and lx. dayes / clothed in ſack cloth. Theſe are two olyve trees / & two candleſtyckes / ſtondinge before the god off the erth.

And if eny man will hurt the / fyre ſhall procede out off their mouthes / and conſume their enmyes. And iff eny man will hurt the / this wyſe muſte he be kylled. Theſe have power to ſhut heven / that hit rayne not in the dayes off their propheſyinge: and have power over waters to turne them to bloud / and to ſmyte the erth with almaner plages / as often as they will.

And when they have fynyſſhed their teſtimony / the beſte that cā oute of the bottomleſſe pytt ſhall make warre agaynſt them: and ſhall overcome / & kyll them. And their boddyes ſhall lye in the ſtretes off the greate cite / which ſpretually is called Sodom and Egypte / where oure lorde was crucifyed. And they off the people and kynredes / and tonges / and they off the nacions / ſhall ſe their bodyes iij. dayes and an haulfe / and ſhall not ſuffre their boddyes to be put I graves. And they that dwell apon the erth / ſhall reioyce over them and be glad / and ſhall ſend gyftes wō to another: for theſe two prophettes vexed them that dwelt on the erth.

And aftre iij. dayes and an halffe the ſprete off lyfe from god entred into them. And they ſtode vppe apon their fete: and grett feare cam apon

[illegible]
offheven. . The ſeconde woo
de the thyrd woo woll come a
And the ſeventhe angel bl
re made grett voyces in hev
gdoms off this worlde are c
chriſte / and he ſhall raygne
the xxtiij. ſenioures / which ſy
ſeates / fell apon their faces
ſayinge: we gevve the thanke
tent: which arte and waſt /
thou haſte receaved thy gre
vgned. And the nacions we
rath is come / and the tyme
ſhuldeſt iudge them: and ſh
vnto they ſervaunttes proph
and to them that feare thy
and ſhuldeſt deſtroye them
erth. And the temple of G
ven / and there was ſene i
of his teſtament: and ther
and voyces / and thondry
and moche hayle.

The. vij. C

AND there appered a grett wonder in heven. A woman clothed with the ſunne/ and the mone vnder her fete/ and apon her heed a crowne of xij. ſtarres. And ſhe was with chylde and cryed travallinge in byrth/ and payned redy to be delyvered. And there appered another wonder in heven/ and beholde a grett red dragon/ having vij. heddes/ and ten hornes/ and ſeven crounes on his heddes: and his tayle drawe the thyrde parte of the ſtarres/ and caſt them to the erth.

And the dragon ſtode before the woman which was redy to be delyvered: for to devoure her chylde as ſone as hit were borne. And ſhe brought forth a man chylde/ which ſhulde rule all nacions with a rodde of yron. And her ſonne was taken vppe vnto God/ and to his ſeate. And the woman fleed into wyldernes/ where ſhe had a place/ prepared of God/ that they ſhulde fede her there/ M. and cc. lx. dayes.

And there was grett battayll in heven/ Michael and his angelles fowght with the dragon and the dragon fowght and his angelles/ and prevayled not: nether was their place founde eny more in heven. And the grett dragon/ that olde ſerpent called the devyll and Sathanas/ Was caſt out. which deſceaveth all the worlde/ And he was caſt into the erth/ and his angelles were caſt out alſo.

And I harde a lowde voyce ſaynge: in heven is nowe made helth and ſtrengthe/ and the kyngdom of oure God/ and the power of his Chriſt

une vnto you which hath gre
he knoweth that he hath but
And when that the drag
was caste vnto the erth/ he p
an which brought forth ther
the woman were geven two
gle/ that she myght flye into
her place/ where she is nory
mes/ and halffe a tyme/ fro
dragon. And the serpent ca
water after the woman as
be cause she hulde have ben
And the erth holpe the wo
pened her mought/ and sw
ver which the dragon cast
And the dragon was wrot
and went and made warre
off hyr sede/ which kepe th
god/ and have the testimo
And I stode on the see son

The.xiij.

And I sawe a best ris
geviij heddes/ and
hornes x. crownes/ and a
of blasphemy. And the b

lyke a catt off the mountayne / and his fete were as the fete of a bear / and his mowth as the mowthe of a lyon. And the dragon gave hym his power and his seate / ād grett auctorite: ād I sawe won off his heddes as hit wer wonded to deth / and his dedly wonde was healed. And all the worlde wondred at the beest / and they worshipped the dragon / which gave power vnto the beest / and they worshipped the beest sayinge: who is lyke vnto the beeste: who is able to warre with hym:

And there was a mowth geven vnto hym that spake grett thynges / and blasphemyes / and power was geven vnto hi / to continue .xlij. monethes. And he opened his mowth vnto blasphemy agaynste God / to blaspheme hys name / ād his tabernacle / and them that dwell in heven. And hit was geven vnto hym to make warre with the sayntes / and to overcome them. And power was geven hym over all kynred / tōge / and nacion: and all that dwell apon the erth worshept hym: whose names are not written in the boke of lyfe off the lambe / which was kylled from the begynnynge of the worlde. Iff eny man have an eare / let hym heare. He that leadeth into captivite / shall goo into captivite: he that kylleth with a swearde / must be kylled with a swearde. Heare is the pacience / and the faythe off the saynctes.

And I behelde another beest commynge vpp oute off the erth / and he had two hornes lyke a lambe / and he spake as dyd the dragon. And he dyd all that the fyrste beest coulde do in his pre-

eſt / ſayinge to them that dw
they ſhulde make an ymage
ch had the wonde off a ſwea
And he had power tog
ymage off the beeſt / and th
beeſt ſhulde ſpeake / ād ſhu
ny as wolde not wor ſhypp
eſt / ſhulde be kylled. And h
le and grett / ryche and po
receave a marke in their ri
eir forheddſ. And that no
ſave he that had the mark
beeſt / other the nombre o
wiſdome. Let hym that h
mbre off the beeſt. For h
man / and his nombre is ſi
and ſixe.

The. xiiij.

AND I loked / and lo
mount Syon / and
thouſande havynge his
in their forheades. And I
ven / as the ſounde off m

voyce off a grett thoundre / And I herde the voy-
ce off harpers harpynge with their harpes.
And they ſonge as hit were a newe ſonge / before
the ſeate / and before the foure beeſtes / and the
ſenyours / and no man coulde learne that ſonge /
but the hondred and xliiij M. which were rede-
med from the erth. Theſe are they / which were
not defyled with wemen / for they are virgyns.
Theſe folowe the lambe whither ſoever he goe-
th. Theſe were redemed from men beynge the
fyrſte fructe vnto God and to the lambe / and
in their mouthes was founde no gyle. For they
are with outen ſpott before the trone off God.

And I ſawe an angell flye in the myddes off
heven havynge an everlaſtynge goſpell / to pre-
eache vnto them that ſytt and dwell on the erth /
and to all nacions / kinredes / and tongf / and
people / ſaynge with a lowde voyce: Feare God
and gyve honour to hym / for the houre off his
iudgment is come: and worſhyppe hym / thatt
made heven and erth / and the ſee / and fountay-
nes off water. And there folowed an other an-
gell / ſaynge: Babilon is fallen is fallen thatt
gret cite / for ſhe made all nacions drynke of the
wyne of hyr fornicacion.

And the thyrde angell folowed them ſayinge
with a loude voyce: Yff eny man worſhippe the
beeſt and his ymage / and receave his marke in
his forhed / or on his honde / the ſame ſhall dr-
ynke off the wyne of the wrath of God / which is
powred in the cuppe of his wrath. And he ſhal-
be punnyſſhed in fyre and brymſtone / before
the holy Angels / and before the lambe.

And the smoke of their turmēt ascendeth vppe e-
vermore. And they have no rest daye ner nyght/
which worshyppe the beest/ and his ymage/ ād
whosoever receaveth the prynt of his name. He
re is the pacience off saynctes. Heare are they th
at kepe the commaundmentes and the fayght of
Jesu.

And I herde a voyce from heven sayinge vn-
to me: wryte. Blessed are the deed/ which here a-
fter dye in the lorde/ even soo sayth the sprete: th
at they maye rest from their laboures/ but their
workf shall folowe them. And I loked and beh-
olde a whyte clowde/ and apon the clowde on:
syttynge lyke vnto the sonne off man/ havynge
on his heed a golden crowne/ and in his honde
a sharppe sycle. And another angell cam oute of
the temple/ cryinge with a lowde voyte to hym
that sate on the clowde. Thruste in thy sycle and
repe: for the tyme is come to repe/ for the corne of
the erth is rype. And be that sate on the clowde
thrust in his sycle on the erth/ and the erth was
reped.

And another angell cam oute off the temple/
which is in heven/ havynge also a sharppe sycle.
And another angell cam oute from the aultre/
which had power over fyre/ and cryed with a lo
wde crye to hym that had the sharppe sycle/ and
sayde: thrust in thy sharppe sycle/ ād gaddre the
clustres of the erth: for her grapes are rype. And
the angell thrust in his sycle on the erth/ and eut
downe the grapes of the vyneyarde off the erth:
and cast them into the grett wyn fatt off the wra-
th of God/ and the wyne fatt was trodden with

out the cite/ and bloud cam out off the fatt/ even vnto the hors brydles by the space off a thowsande and iiij score furlongs.

The. xv. Chapter.

And I sawe another signe in heven grett ād mervellous/ vij angels havynge the seven laste plages/ for in them is fulfilled the wrath off God. And I sawe as hitt were a glassi see/ myngled with fyre/ and them that had Gotten victory off the beest/ and off his ymage/ and off his marke/ and off the nombre off his name/ stōde on the glassy see/ havynge the harpes of God and they songe the songe off Moses the servaunt off God/ and the songe off the lambe/ sayinge: Grett and marvellous are thy workes lorde god almyghty/ iuste and true are thy wayes/ kynge off saynctf. Who shall not feare o lorde/ and glory fy thy name? For thou only arte holy/ ād all gentyls shall come and worshippe before the/ for thy iudgmentes are manifest.

And affter that I loked/ and beholde the temple off the tabernacle off testimony was opyn in heven/ and the seven angelles cam out off the temple/ which had the seven plages/ clothed in pure and bryght lynnen/ and havynge their brestes gyrded with golden gerdelles. And won off the fowre beestes gave vnto the seven angels vij golden vyalles/ full off the wrath off God which lyveth for ever more. And the tēple was full off the smoke off the glory off God/ and off his power/ and no man was able to entre into the

temple/ tyll the seven plagis off the seven angels were fulfilled.

The.xvj.Chapter.

AND I herde a grett voyce out of the temple/ sayinge to the seven angels: goo youre ways/ powre out youre vialles of wrath apō the erth. And the fyrst went/ and powred out his viall apon the erth/ and there fell a noysom and a sore botche apon the mē/ which had the marke of the best/ and apon them which worshipped his ymage. And the seconde angell shed out hys viall apon the see/ and hit turned as hit were into the bloud off a dead man/ and every lyvynge thynge dyed in the see. And the thyrde angell shed out hys viall apon the ryvers and fountaynes off waters/ and they turned to bloud. And I herde an angell saye: lorde whych arte/ and wast/ thou arte ryghteous and holy/ because thou hast geven soche iudgmentis/ for they shed out the bloude off saynctes/ and prophetis/ and therfore hast thou geven them bloud to drynke: for they are worthy. And I herde another out off the aultre saye: even soo lorde God almyghty/ true and righteous are thy iudgmentis.

And the fourth angell poured out hys viall on the sunne/ and power was geven vnto hym to vex men wyth heate off fyre. And the men raged in grett heate/ and spake evyll off the name of God which had power over those plagis/ and they repented nott/ to geve hym glory. And the fifte angell poured out hys vyall apon the seate

off the beste / and hys kyngdome wered derke / and they gnewe their tonges for sorowe / and blaspheme the God off heven for sorowe / and payne off their sores / and repented not of their dedes.

And the sixte angell poured out his vyall apon the grett ryver Euphrates / and the water dryed vppe / thatt the wayes off the kynges off the este shulde be prepared. And I sawe thre vnclene sprettes lyke frogges come out off the mouthe off the dragon / and out off the mouthe off the beeste / and out off the mouthe off the falce prophett. For they are the sprettes off devyls workynge myracles / to go outt vnto the kynges off the erth and off the whole worlde to gaddre them to the battayle off that grett daye off God allmyghty. Beholde I come as a thefe. Happy is he thatt watcheth and kepeth his garmentes / Lest he be founde naked / and mense his filthynes. And he gaddered them togedder into a place called in the hebrue tonge Armagedon.

And the seventhe angell poured out his vyall in to the ayre. And there cam a voyce out off heven from the seate / sayinge: Yitis done. And there folowed voyces / thondringes / and lightynges / and there was a grett erth quake / soche as was not sence me were apon the erth / so myghty an erthquake and so grett. And the greate cite was devyded into thre parties / And the cities off nacions fell. And grett Babilon cam in remembraunce before God / to gyve vnto hyr the cuppe off wyne off the fearcenes

off wrathe. Every yle sled awaye and the mo-
untaynes were not founde. And there fell a grett
hayle/ as hit had bene talentes/ out off heven a-
pon the men/ and the men blasphemed God/ be
cause of the plage of the hayle/ for hit was grett
and the plage of byt sore.

The.xvij. Chapter.

AND there cam one of the seven angels/ wh-
ich had the seven vialles/ and talked with
me/ sayīge vnto me: come I will shewe the theiu-
dgment of the grett whore/ that sytteth apō ma-
ny waters/ wyth whome have cōmytted forni-
cacion the kyngs of the erth/ so thatt the inhabi-
ters off the erth/ are dronken with the wyne off
her fornicacion. And he carryed me awaye into
the wildernes in the sprete. And I sawe a wo-
man syt apon a rose colored best full off names
off blaphemy/ which had ten hornes. And the
woman was arayed in purple and rose color/
and decked with golde/ precious stone/ and pe-
arles/ and had a cuppe off golde in her honde/
full off abhominacion/ and fylthynes of her for-
nycacion. And in her forhed was a name wryt-
ten/ a mistery/ gret Babylon the mother of wh-
ordome/ and abominacions off the erth. And I
sawe the wyfe dronke with the bloud of saynctꝭ/
and wyth the bloud off the wytnesses off Jesu.
And when I sawe her/ I wondred wyth grett
mervayle.

And the angell sayde vnto me: wherfore mer-
vayllyst thou? I wyll shewe the the mistery off

the woman/and of the beſt that berith her/wh-
ich hath ſeven heddes/and ten hornes. The beſt
that thou ſeeſt/was/and is not/ād ſhall aſcen-
de out of the bottomleſſe pytt/and ſhall goo into
perdicion. and they that dwell on the erth ſhall
wondre (whoſe names are nott wrytten in the
boke off lyfe from the begynnynge off the worl-
de) when they beholde the beſt that was/and ys
nott. And here ys a mynde thatt hath wiſdo-
me.

The ſeven heddes are ſeven mountaynes/on
which the womā ſytteth: they are alſo ſeven kyn-
gſ. Fyve are fallen/and on ys/and another is
nott yett come. When he commeth he muſte con-
tynewe a ſpace. And the beſt that was/and ys
not/is even the aygth/ād ys one of the ſeven/ād
ſhall goo into deſtruccion. And the ten hornes
which thou ſeiſt/are ten kynges/which have re-
ceaved no kyngdome/butt ſhall receave power
as kynges att one houre with the beeſt. Theſe
have one mynde/and ſhall geve their power
and ſtrengthe vnto the beſt. Theſe ſhall fyght
with the lambe/and the lambe ſhall over come
them: For he is lorde off lordes/and kynge off
kyngs/and they that are on hys ſyde/are called/
and choſen/and faythfull.

And he ſayde vnto me: the waters which th-
ou ſaweſt/where the whore ſytteth/are people/
and folke/and nacions/and tonges. And the
ten hornes/which thou ſaweſt apon the beſt/
are they that ſhall hatte the whoare/and ſhall
make her deſolatt/and naked/and ſhall eat her

flesshe/and burne her with fyre. For God hathe putt in their hertes/ to fulfyll hys wyll/ and to do wyth one consent/ for to geve her kyngdom vnto the best/ vntill the wordes off God be fulfylled. And the woman which thowe sawest/ ys that grett cite/ whych raigneth over the kynges of the erth.

The.xviij.Chapter.

AND after that I sawe another angell come doune frō hevē/ havīge gret power/ ād the erth was lyghtned with hys bryghtnes. And he cryed myghtyly wyth a stronge voyce sayinge: Grett Babilon is fallen ys fallen/ and ys becum the habitacion of devels/ and the holde off all fowle sprett/ and a cage off all vnclene and hatfull byrdes/ for all nacions have dronken of the wyne of the wrath off her fornycacion. And the kynges off the erth have committed fornicacion with her/ and her marchauntes are wexed ryche off the habundance off her pleasures.

And I herde another voyce from heven saye: come a waye from her my people/ that ye be nott part takers in her synnes/ thatt ye receave nott of her plagē. For her synnes a regon vppe to heven/ and God hath remembred her wyckednes. Rewarde her even as she rewarded you/ and geve her dubble accordynge to her workē. And poure in dubble to her in the same cuppe whych she fylled vnto you. And as moche as she glorysied her silfe and lyved wantanly/ so moche pouteye in for her off pumysshment/ and sorowe/ for she sayde in her herte: I sytt beinge a quene

and am no wyddowe and shall se no sorowe. Therfore shall her plagꝰ come at one daye/ deeth/ and sorowe/ ād honger/ and she shalbe brent with fyre: for strongeys the lorde god which iudgeth her.

And the kyngꝰ off the erth shalbe wepe her/ and wayle over her/ which have committed fornicacion wyth her/ and have lyved wantanly wyth her/ when they shall se the smoke off her burnynge/ and shall stonde afarre off/ for feare off her punnyshment/ sayinge: Alas/ Alas/ that gret cite Babilon/ thatt myghty cite: For att won houre is her iudgment come. And the marchauntꝰ off the erth shall wepe and wayle in thē selves/ for no man wyll bye their ware eny more/ the ware of golde/ and sylver/ and precious stones/ nether off pearle/ and raynes/ and purple/ and scarlett/ and all thyne wodde/ and almanner vessels off yvery/ and almanner vessels off most precious wodde/ and off brassē/ and off yeron/ and synamon. and odours/ and oyntmenttꝰ/ and frankyn sence/ and wyne/ and oyle/ and fyne floure/ and wheate/ bestꝰ/ and shepe/ and horsys/ and charrettꝰ/ and boddyes ād solles of men.

And the apples that thy soll lusted after/ are departed from the. And all thynges which were deyntie/ and had in pryce ar departed from the/ and thou shalt fynde them no more. The marchauntꝰ off these thynges which were wexed ryche shall stonde afarre of from her/ for feare of the punnyshmēt of her/ wepynge ād way-

lynge/and saying:alas alas/that grett cite/that was clothed in raynes/and purple/and scarlett/and decked with golde/and precious stone/and pearles: for at one houre so grett ryches is come to nought.

And every shippe governer/and all they that occupied shipps/and shippmen which worke ein the see/stode a farre of/and cryed/when they sawe the smoke of her burnynge/saynge: what cite is lyke vnto this grett cite? And they cast dust on their heddes/and cryed wepynge/and waylinge/and saying: Alas Alas that grett cite wherin were made ryche all that had shyppes in the see/by the reason of her ware/for att one houre is she made desolate.

Reioyce over her thou heve/and ye holy Apostles/and prophetts: for god hath geve youre iudgment on her. And a myghty angell toke vppe a stone lyke a grett mylstone/and cast hitt into the see/saynge: with suche violence shall that grett cite Babilon be cast/and shalbe founde no more. And the voyce off harpers/and musicions/and off pypers/and trompetters/shalbe herde no more in the: and no craftes man/off whatsoever craft he be/shalbe founde eny more in the. and the sounde off a myll shalbe herde no more in the/and the voyce of the bryde grome and of the bryde/shalbe herde no more in the: for thy marchaunts were the grett men of the erth. And with thyne inchantment were deceaved all nacions: and in her was founde the bloude of the prophetts/and of the saynctes/and off all that were slayne apon the erth.

The .xix. Chapter

AND after that I herde the voyce off moche people in heven sayinge: Alleluia. Helth and glory and honour / and power be vnto oure lorde god / for true and ryghteous are his iudgmentes / for he hath iudged the grett whore / which did corrupt the erth with her fornicacion / and hath avenged the bloud of his servauntes of her hond. And agayne they saide: Alleluya. And smoke rose vppe for ever more. And the xxiiij. seniours / and the iiij. bestes fell doune / and worshypped god that sate on the seate sayinge: Amen Alleluya. And a voyce cam out of the seate / sayinge: prayse oure lorde god all yet that are his servauntes / and yet that feare hym both smale and grett.

And I herde the voyce off moche people / even as the voyce off many waters / and as the voyce off stronge thonderyngs / sayinge: Alleluya / for god omnipotent hath raigned. Let vs be glad and reioyce and geve honour to hym: for the mariage off the lambe is come / and hys wyffe made her sylfe reddy. And to her was graunted / that she shulde be arayed with pure and goodly raynes. For the raynes is the ryghtewesnes off sayntes. And he sayde vnto me: happy are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true sayinges off God. And I fell at his fete / to worshyppe hym. And he sayde vnto me: se thou do bit not. For I am thy felowe servaunt / and one off thy brethern / and off them thatt have the testimony off Jesus. Worshyppe God. For the testymony off

Jesus ys the spreteoff prophesy. And I sawe heven open/and beholde a whyte horsse: and he that satt apon hym was sayhfull and true/and in ryghtewesnes dyd iudge and make battayle. His eyes were as a flame offfyre: and on his heed were many crounes: and he had a name written/that noman knewe butt hym sylfe. And he was clothed with a vesture dept in bloud/and hys name ys called the worde off God. And the warriers which were in heven/folowed hym apon whyte horses/clothed with whyte and pure raynes: and out off hys mouthe went out a sharppe swerde/that with hyt he shulde smyte the hethen. And he shall rule them with a roddeoff yron/and he trode the wynefatt off feartsnes and wrath off almyghty god. And hath on his vesture and on his thygh: kynge of kynges/and lorde of lordes.

And I sawe an angell stonde in the sunne/and he cryed with a lowde voyce/sayinge to all the fowles that flye by the myddes of heven: come and gaddre youre selves to gedder vnto the supper off the gret god/that ye maye eate the flesshe off kyngs/and off hye captaynes/and the flesshe of myghty men/and the flesshe off horses/and off them that sytt on them/and the flesshe of all free men and bond men/and of smale and gret. And I sawe the beste. and the kynges of the erth/and their warriers gaddred to gedder to make battayle agaynste hym that satt on the horsse and agaynst his sowdiers.

And the best was taken/and with hym thatt false prophett that wroght myracles before hy-

ym/ with which he deſceaved them that receaved the beeſtes marke/ and them that woſshypped hys ymage. Theſe both were caſt into a ponde off fyre burnyge with brymſtone: and the remnaunte were ſlayne with the ſwearde of hym that ſatt apō the horſſe/ which ſwearde proceeded out off his mouthe/ and all the foules were fulfilled with their fleſhe.

The. xx. Chapter.

AND I ſawe an angell come doune frō heven/ havynge the kaye off the bottomleſſe pytt/ and a greet chayne in hys honde. And he tokethe dragon that olde ſerpent/ which is the devyll and ſatanas/ and he bounde hi a thouſand yeares: and caſt hym into the bottomleſſe pitt/ and he bounde hym/ and ſet a ſeale on hym/ that he ſhulde deſceve the people no moare/ tyll the M. yeares were fulfylled. And after that he muſte be lowſed for a lytell ſeaſon.

And I ſawe ſeattes/ and they ſatt apon them/ and iudgment was geven vnto them: and I ſawe the ſoules off them that were behedded for the wytnes off Jeſu/ and for the word off God: which had not woſshypped the beſt/ nether his ymage/ nether had taken his marke apon their forheddes/ or on their hondes: and they lyved/ and reygned with Chriſt a M. yere: but the wother off the deed men lyved not agayne/ vntyll the M. yere were fynyſſhed. This is that fyrſt reſurreccion. Bleſſed and holy is he that hath parte in the fyrſt reſurreccion. For on ſuche ſh-

all the seconde deeth have no power / for they shalbe the prestes off God and off Christ / and shall raigne with hym a M. yere.

And when the M. yere are expiered / Satan shalbe lowsed out off hys preson / and shall goo oute to deceave the people which are in the fowre quarters off the erth gog and Magog / to gadder them to gedder to battayle whose nombre is as the sonde off the see: and they went vppe on the playne off the erth / and compased the tentes off the sayncte about / and the beloved cite. And fyre cam downe from God / out off heven / and devoured them: and the devyll that deceaved them / was cast into a lake off fyre and brymstone / where the beest and the false prophett were and shal be tormented daye and nyght for ever more.

And I sawe a grett whyte seate and hym that sate on hit / frome whose face fled awaye both the erth and heven / and their place was no more founde. And I sawe the deed / both grett and smale stonde before God: And the bokes were opened / and another boke was opened / which is the boke of lyfe / and the deed were iudged of thoo thynges which were wrytten in the bokes accordinge to their dedes: and the see gave vppe her deed / which were in her / and deth and hell delyvered vppe the deed / which were in them: and they were iudged every mā accordinge to his dedes. And deth and hell were cast into the lake of fyre. this is that second deeth. And whosoever was nott founde writte in the boke off lyfe / was cast into the lake off fyre.

The .xxj. Chapter

AND I ſawe a newe heven / and a newe erth: For the fyrſt heven / and the fyrſt erth / were vanyſſhed awaye / and there was no more ſee. And I Jhon ſawe that holy cite newe Jeruſalem come doune from God oute off heven prepared as a bryde garnyſſhed for hyr huſbād. And I herde a greit voyce from the trone / ſaynge: Beholde / the tabernacle off God is with mē / and he wyll dwell with them. And they ſhalbe his people / and God hym ſylffe ſhalbe with them and be their god. And God ſhall wyppe awaye all teares from their eyes. And there ſhalbe no more deeth / nether ſorowe / nether crynge / nether ſhall there be eny more payne / for the olde thynges are gone. And he that ſate apon the ſeate / ſayde: Behold I make all thyngs newe. And he ſayde vnto me: wryte / for theſe wordes are ſaygthfull and true.

And he ſayde vnto me: hit is done I am Alpha and Omega / the begynynge / and the ende. I will geve to hym that is a thryſt of the well of the water of lyfe free. He that overcōmeth ſhall inheret all thyngs / and I will be his God / and he ſhalbe my ſonne. But the fearfull and vnbelevynge / and the abhominable / and murdres / and whoremongers / and ſorceres / and ydolatres / and all lyars ſhall have their parte in the lake which burnyth with fyre and brymſtone / which is the ſeconde deth.

And there cam vnto me one of the vij. angels which had the vij. vyals full of the vij. laſte pla-

The.xviij.C

AND after that I sawe
doune frō hevē/ havi
erth was lyghtned with hy
cryed myghtyly wyth a str
Grett Babilon is fallen
cum the habitacion of dev
all fowle spretti/ and a cag
hatfull byrdes/ for all nac
the wyne of the wrath off h
the kynges off the erth hav
cion with her/ and her m
ryche off the habundance
And I herde a nother v
come a wayefrom her my
part takers in her synnes
of her plagi. For her synn
ven/ and God hath reme
Rewarde her even as she
geve her dubble accordyn
poure in dubble to her in
she fylled vnto you. And
fied her silfe and lyved wa
teye in for her off pumy
for she sayde in her herte

and am no wyddowe and ſhall ſe no ſorowe. Therfore ſhall her plagis come at one daye/ deeth/ and ſorowe/ and honger/ and ſhe ſhalbe brent with fyre: for ſtronge is the lorde god which iudgeth her.

And the kyngis off the erth ſhalbe wepe her/ and wayle over her/ which have committed fornicacion with her/ and have lyved wantonly with her/ when they ſhall ſe the ſmoke off her burnynge/ and ſhall ſtonde afarre off/ for feare off her punnyſhment/ ſayinge: Alas/ alas/ that gret cite Babilon/ that myghty cite: For att won houre is her iudgment come. And the marchauntis off the erth ſhall wepe and waylein thē ſelves/ for no man wyll bye their ware eny more/ the ware of golde/ and ſylver/ and precious ſtones/ nether off pearle/ and raynes/ and purple/ and ſcarlett/ and all thyne wodde/ and all manner veſſels off yvory/ and all manner veſſels off moſt precious wodde/ and off braſſe/ and off yron/ and ſynamon. and odours/ and oyntmentis/ and frankyn ſence/ and wyne/ and oyle/ and fyne floure/ and wheate/ beſtis/ and ſhepe/ and horſes/ and charretis/ and boddyes ād ſolles of men.

And the apples that thy ſoll luſted after/ are departed from the. And all thynges which were redeyntie/ and had in prayce ar departed from the/ and thou ſhalt fynde them no more. The marchauntis off theſe thynges which were wered ryche ſhall ſtonde afarre off from her/ for feare of the punnyſhmēt of her/ wepynge ād wayl-

the see/stode a farre of [illegible]
we the smoke of her burnynge/
te is lyke vnto this grett cite? [illegible]
on their heddes/ and cryed we
linge/ād saying: Alas Alas t
rin were made ryche all that h
see/ by the reason of her ware
is she made desolate.

Reioyce over her thou hev
stles/ād prophettꝭ: for god h
gment on her. And a myghty
stone lyke a grett mylstone/ a
see/ sayinge: with suche viol
cite Babilon be cast/ and sh
re. And the voyce off harpe
and off pypers/ and tromp
no more in the: and no craft
ever craft he be/ shalbe fou
and the sounde off a myll s
in the/ and the voyce of the
the bryde/ shalbe herde n
marchauntꝭ were the grett
with thyne inchantment w
ons: ād in her was founde
phettꝭ/ and of the saynctꝭ
slayne apon the erth.

The .xix. Chapter

AND after that I herde the voyce off moche people in heven sayinge: Alleluia. Helth ād glory and honour / and power be vnto oure lorde god / for true ād ryghteous are his iudgmentis / for he hath iudged the grett whore which did corrupt the erth with her fornicacion / and hath avenged the bloud of his servauntis of her hōd. And agayne they said: Alleluya. And smoke rose vppe for ever more. And the xxiiij. seniours / and the iiij. bestes fell doune / and worshypped god that sate on the seate sayinge: Amen Alleluya. And a voyce cam out of the seate / sayinge: prayse oure lorde god all yethat are his servauntis / and ye that feare hym both smale and grett.

And I herde the voyce off moche people / even as the voyce off many waters / and as the voyce off stronge thonderyngis / sayinge: Alleluya / for god omnipotent hath raigned. Let vs be glad and reioyce and geve honour to hym: for the mariage off the lambe is come / and hys wyffe made her sylfe reddy. And to her was graūted / that she shulde be arayed with pure and goodly raynes. For the raynes is the ryghtewesnes off sayntis. And he sayde vnto me: happy are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true sayinges off God. And I fell at his fete / to worshyppe hym. And he sayde vnto me: se thou do bit not. For I am thy felowe servaunt / and one off thy brethern / and off them that have the testimony off Jesus. Worshyppe God. For the testymony off

hys name ys called the wo
warriers which were in he
pon whyte horses/clothed
raynes: and out off hys m
arppe swerde/that with t
hethen. And he shall rule
yeron/and he trode the wy
wrath off almyghty god.
ure and on his thygh: kyn
de of lordes.

And I sawe an angell
he cryed with a lowde voy
wles that flye by the myd
gaddre youre selves to g
off the gret god/that ye m
kyngs/and off hye capta
myghty men/and the fles
them that sytt on them/a
men and bond men/and
I sawe the beste. and the
their warriers gaddred t
ayle agaynste hym that s
gaynst his sowdiers.

And the best was take
false prophett that wrog

ym/ with which he deſceaved them that receaved the beeſtes marke/ and them that worſhypped hys ymage. These both were caſt into a ponde off fyre burnyge with brymſtone: and the remnaunte were ſlayne with the ſwearde of hym that ſatt apō the horſſe/ which ſwearde proceded out off his mouthe/ and all the foules were fulfilled with their fleſhe.

The. xx. Chapter.

AND I ſawe an angell come doune frō heven/ havynge the kaye off the bottomleſſe pytt/ and a greit chayne in hys honde. And he tooke the dragon that olde ſerpent/ which is the devyll and ſatanas/ and he bounde hī a thouſand yeares: and caſt hym into the bottomleſſe pitt/ and he bounde hym/ and ſet a ſeale on hym/ that he ſhulde deſceve the people no moare/ tyll the M. yeares were fulfylled. And after that he muſte be lowſed for a lytell ſeaſon.

And I ſawe ſeattes/ and they ſatt apon them/ and iudgment was geven vnto them: and I ſawe the ſoules off them that were behedded for the wytnes off Jeſu/ and for the word off God: which had not worſhypped the beſt/ nether his ymage/ nether had taken his marke apon their forhedes/ or on their hondes: and they lyved/ and reygned with Chriſt a M. yere: but the wother off the deed men lyved not agayne/ vntyll the M. yere were fynyſſhed. This is that fyrſt reſurreccion. Bleſſed and holy is he that hath parte in the fyrſt reſurreccion. For on ſuche ſh-

all the ſeconde deeth have no power / for they ſhalbe the preſtes off God and off Chriſt / and ſhall raigne with hym a M. yere.

And when the M. yere are eppiered / Satan ſhalbe lowſed out off hys preſon / and ſhall goo oute to deceave the people which are in the fowre quarters off the erth gog and Magog / to gadder them to gadder to battayle whoſe nombre is as the ſonde off the ſee: and they went vppe on the playne off the erth / and compaſed the tentes off the ſayncte about / and the beloved cite. And fyre cam doune from God / out off heven / and devoured them: and the devyll that deſceavved them / was caſt into a lake off fyre and bremſtone / where the beeſt and the falce prophett were and ſhal be tormented daye and nyght for ever more.

And I ſawe a grett whyte ſeate and hym that ſate on hit / frome whoſe face fled awaye both the erth and heven / and their place was no more founde. And I ſawe the dede / both grett and ſmale ſtonde before God: And the bokes were opened / and another boke was opened / which is the boke of lyfe / and the deed were iudged of thoo thynges which were wrytten in the bokes accordinge to their dedes: and the ſee gave vppe her deed / which were in her / and deth and hell delyvered vppe the deed / which were in them: and they were iudged every mā according to his dedes. And deth and hell were caſt into the lake of fyre. this is that ſecond deeth. And whoſoever was notte founde writte in the boke off lyfe / was caſt into the lake off fyre.

The .xxj. Chapter

AND I sawe a newe heven / and a newe erth: For the fyrst heven / and the fyrst erth / were vanysshed awaye / and there was no more see. And I Jhon sawe that holy cite newe Jerusalem come doune from God oute off heven prepard as a bryde garnysshed for hyr husbād. And I herde agrett voyce from the trone / saynge: beholde / the tabernacle off God is with mē / and he wyll dwell with them. And they shalbe his people / and God hym sylffe shalbe with them and be their god. And God shall wyppe awaye all teares from their eyes. And there shalbe no more deeth / nether sorowe / nether cryinge / nether shall there be eny more payne / for the olde thynges are gone. And he that sate apon the seate / sayde: Behold I make all thyngs newe. And he sayde vnto me: wryte / for these wordes ar faygthfull and true.

And he sayde vnto me: hit is done I am Alpha and Omega / the begynynge / and the ende. I will geve to hym that is a thryst of the well of the water of lyfe fre. He that overcōmeth shall inheret all thyngs / and I wyll be his God / and he shalbe my sonne. But the fearfull and vnbelevynge / and the abhominable / and murdres / and whormogers / and sorceres / and ydolatrers / and all lyars shall have their parte in the lake which burnyth with fyre and brymstone / which is the seconde deth.

And there cam vnto me one of the vij. angels which had the vij. vyals full of the vij. laste pla-

precious/ even a Jaspar
had walles grett and bye/
att the yattes xij angels:
which are the xij trybes of
te iij gatis/ and on the nor
wardes the south iij gates
gates: and the wall off th
ons/ and in them the nam
Apostles.

And he that talked wi
de to measur the cite with
off and the wall ther off
iiij. square/ and the leng
bredth of hitt/ and he me
rede. xij M. fur longf: an
th/ and the heyght off hi
measured the wall thero
measure that the angell
sur that man vseth. An
of hit was of iaspar. An
lyke vnto cleare glasse/
the wall of the cite was
ner off precious stones.
was iaspar/ the second
calcedony/ the fourth a
donix: the sixt sardeos

the ayghte berall: the nynthe a topas: the ten-
the a crysoprasos: the eleventhe a iacyncte: the
twelfe an amatist.

The xij yattes were xij pearles/every gate was
of one pearle/and the strete of the cite was pure
golde/as thorowe shynynge glasse. And there
was no temple therin. For the lord god all myg-
hty and the lambe are the temple of hit/And the
cite hath no nede of the sunne nether of the mone
to lyghten hit. For the brynghtnes off God dyd
light hitt: and the lambe was the light off hit.
And the people which are saved shall walke in
the light off hit: and the kyngs off the erth shall
brynge their glory vnto hit. And the yattes off
hit are nott shutt by daye. For there shalbe no
nyght there. And there shall entre into hit none
vnclene thinge: nether what soever worketh ab-
hominacion: or maketh lyes: but they only wh-
ich are wrytten in the lambes boke off lyfe.

The. xxij. Chapter.

And he shewed me a pure ryver off water
off lyfe pure as cristall: procedynge oute of
the seate off God and off the lambe. In the my-
ddes off the strete off hit/and off ether syde off
the ryver was there wode off lyfe: which bare xij
manner off frutes: and gave frute ever moneth:
and the leves off the wodde served to beale the
poeple with all. And there shalbe no more cursse
but the seate of god and the lambe shalbe in hit:
and his servauntes shall serve hym: And shall
se his face/and his name shalbe in their for he-
ddes. Ande theare shall be no moare nyghte

ted. Beholde I [illegible]
kepeth the sayinge of the p
I am Ihon/which sawe t
them. And when I had h
doune/to worshippe befo
which shewed me these th
to me: se thou do hit not/
rvaunt and the felowe se
the prophett and of ther
ges off this boke. But w
And he sayde vnto me
off prophesy off this bok
de. He that doeth evle/le
he which is fylthy/lett h
that is righteous/ lett h
and he that is holy/lett
beholde I come shortly
me/to geve every man
shalbe. I am Alpha an
nge and the end/ the fy
are they that do hys com
eir power maye be in th
entre in thorowe the ga
out shalbe doggs and i
ongers/ and morthrer
hosoever loveth or mak

I Jeſus ſet myne angell / to teſtifye vnto you theſe thyngſ in the congregacions. I am the rote and the generacion of David / and the bright morynge ſtarre. And the ſprete and the bryde ſayde come. And lett hym that heareth / ſaye alſo come. And let hym that is a thyrſt come. And let whoſoever wyll / take of the water of lyfe free.

I teſtifye vnto every man thatt heareth the wordſ of propheſy of thys boke. yf eny man ſhall adde vnto theſe thyngſ / god ſhall adde vnto hym the plagſ that are wrytten in this boke. And yf eny man ſhall mynnyſhe of the wordſ off the boke of this propheſy / god ſhall take awaye his parte out of the boke of lyfe / and oute of the holy cetie / and frō thoo thynges which are wrytten in this boke. He which teſtifyith theſe thinges ſayth: be hit / Ico: mequyckly / Amen. evē ſoo: come lorde Jeſu. The grace of oure lorde Jeſu Chriſt be with you all Amen.

The ende of the newe teſtiment.

allce/ as the blood of
lyfe/ love/ favcour/ grace
ſoever is promyſed in the
at beleve and obeye God:
vs and wrathe/ vengeau
ſoever the ſcripture threa
belevers and diſobedient
ſent not in their hertes to
is right/ wholy/ iuſte/ a
Marke the playne &
ſcriptures/ and in douſ
no interpretaciō contrat
ſayth) let all be conform
Note the difference o
of the goſpell. The one a
wother perdoneth and
ateneth/ the wother pro
to them that ſett their tr
goſpell ſignifieth glade
ynge butt the promyſes
not gōſpell that is writ
if the lawe were a way
what the goſpell mean
not ſe perdon/ favour/
were rebuked the/ and d
myſdede/ and treaſpa
Repent and beleve

in the fyrst of Marke. Applye all waye the lawe to thy dedes/ whether thou finde luste in the bottom of thyne herte to the lawe warde: and soo shalt thou no dout repent/ and fealein the silfe a certayne sorowe/ payne/ and grefe to thyne herte: be cause thou canst nott with full luste do the dedes off the lawe. Applye the gospell/ that is to saye the promyses/ vnto the deservynge off Christ/ and to the mercye of god and his trouth/ and soo shalt thou nott despeare: butt shalt feale god as a kynde and a mercifull father. And his spirite shall dwell in the/ and shall be stronge in the: and the promises shalbe geven the at the last (though not by and by/ lest thou shuldest forgett thy sylfe/ and be negligent) and all threatenynges shalbe forgeven the for Christis blouddis sake/ to whom comit thy silfe all togedder/ with out respect/ other of thy good dedes or of thy badde.

Them that are learned Christenly/ I beseche: for as mocheas I am sure/ and my conscience bearethme recorde/ that of a pure entent/ singilly and faythfully I have interpreted itt/ as farre forth as god gave me the gyfte of knowledge/ and understondynge: that the rudnes off the worke nowe at the fyrst tyme/ offende them not: but that they consyder howe that I had no man to counterfet/ nether was holpe with englysshe of eny that had interpreted the same/ or soche lyke thinge in the scripture before tyme. Moreover/ eve very necessitie and combraunce (God is recorde) above strengthe/ which I will not rehearce/ lest we shulde seme to boost ourselves/ caused that many thynges are lackynge/ whiche necessarily are

To the Reder.

requyred. Count it as a thynge not havynge his full shape/ but as it were borne afore hys tyme/ even as a thig begunne rather then fynnesshed. In tyme to come (yf god have apoynted vs there vnto) we will geve it his full shape: and putt out yf ought be added superfluusly: and adde to yff ought be oversene thorowe negligence: and will enfoarce to bryngе to compendeousnes/ that which is nowe translated at the lengthe/ ād to geve lyght where it is requyred/ and to seke ī certayne places more proper englysshe/ and with a table to expoūde the wordes which are nott cōmenly vsed/ and shewe howe the scripture vseth many wordes/ which are wother wyse vnderstonde of the cōmen people: ād to helpe with a declaracion where one tonge taketh nott another. And will endever oure selves/ as it were to sethe it better/ and to make it more apte for the weake stomakes: desyrynge them that are learned/ and able/ to remember their duetie/ and to helpe there vnto: and to be stowe vnto the edyfyīge of Christis body (which is the cōgregacion of them that beleve) those gyftes whych they have receaved of god for the same purpose. The grace that cōmeth of Christ be with thē that love hym.

praye for vs.

The errours comitted in the prentynge.

F. with the nombre folowynge it / ſignyfie the leaſe off the boke. ſy / with the nombre before it / declareth the fyrſt or the ſeconde ſyde of the leaſe ly. with the nomber before it noteth in what lyne the errour is / as here after apereth.

F. iij. ij. ſyde. v. lyne / ſtynne / rede ſkynne
F. iij. ij. ſy. xxij. ly. thou / rede thou
F. v. ij. ſy. vij. ly. oncē / rede once
F. v. ij. ſy. xviij. ly. cōe / rede come
F. vj. j. ſy. iij. ly. daungre / rede daunger
F. vj. j. ſy. xvij. ly. cōe / rede come
F. vij. ij. ſy. xxiiij. ly. wphich / rede which
F. viij. j. ſy. xvj. ly. then / rede them
F. xj. ij. ſy. xj. ly. tym / rede tyme
F. xvj. ij. ſy. x. ly. ver / rede ever
F. xxvj. ij. ſy: xiiij. ly. aked / rede aketh
F. xxix. j. ſy. xij. ly. then / rede them
F. xxiiij. ij. ſy. x. ly. fleſſe / rede fleſſhe
F. xxvij. j. ſy. xxj. ly. yf / rede of
F. xlv. ij. ſy. ix. ly. ſtrayghly / rede ſtraytly
F. lij. j. ſy. xxj. ly. then / rede them
F. lxij. ij. ſy. xiij. ly. trugthe / rede truthe
F. lxiij. ij. ſy. xxij. ly. them be / rede thē which be
F. lxxj. ij. ſy. xxij. ly. tempte / rede temple
F. lxxij. j. ſy. iij. ly. aultie / rede aultre
F. lxxij. ij. ſy. xxvj. ly. kyne / rede kynne
F. lxxiij. j. ſy. viij. ly. the / rede be
F. lxxj. ij. ſy. xiij. ly. whelther / rede whether
F. xcix. j. ſy. xxix. ly. gayes / rede dayes
F. cj. ij. ſy. xxix. ly. had / rede hath

F.cxxj.j.sy.xxviij.ly.[illegible]
F.xxiij.ij.sy.xxiiij.ly.hat/
F.cxxvij.j.sy.xxix.ly.that
F.cxxviij.ij.sy.xvj.ly.oo/
F.cxxxviij.ij.sy.xxxiij.ly.h
F.cxxxvij.j.sy.xiij.ly.siste
F.cxlv.j.sy.xxij.ly.georifi
F.cxlix.ij.sy.xvj.ly.anzar
F.clij.ij.sy.v.ly.laye/ red
F.clxvij.ij.sy.ij.ly.their a

F.clxviij.ij.sy.xxx.ly.had
F.clxxvij.j.sy.xix.ly.woel
F.clxxviij.ij.sy.xv.ly.itie
F.clxxx.j.sy.v.ly.sahoth/
F.clxxx.ij.sy.xxx.ly.an/r
F.clxxxvj.ij.sy.xxv.ly.ao
F.ccv.ij.sy.xxv.ly.servai
F.ccxix.j.sy.xxix.ly.frare
F.ccxx.j.sy.xvj.ly.whōn
F.ccxxvj.ij.sy.xxij.ly.No
F.ccxxviij.j.sy.xiij.ly.hor
F.ccxxxij.ij.sy.iiij.ly.wit
F.ccxxxiiij.ij.sy.xij.ly.alc
F.ccxlij.ij.sy.xv.ly.hatt/
F.cclxj.j.sy.xxix.ly.faule

The errours.

F.cclvj.j.ſy.vij.ly. humblenes off angels/rede
(humblenes and holynes of angels
F.cclxxij.ij.ſy.xxxij.ly.holbeth/rede holdeth
F.cclxxiij.j.ſy.j.ly.vettered/rede vttered
F.cclxxvj.ij.ſy.xxv.ly.belove/rede beleve
F.cclxxvij.j.ſy.xxj.ly.prophetſy/rede prophetſy
F.cclxxix.j.ſy.ix.ly.obtayne/rede attayne
F.cclxxix.i.ſy.xvj.ly.thynhſ/rede thyngſ
F.ccciij.j.ſy.ix.ly.paſēt/rede preſent
F.cccvj.j.ſy.j.ly.write/rede write
F.cccviij.j.ſy.j.ly.as/rede vs
F.cccxj.j.ſy.xvj.ly.hy/rede by
F.cccxiij.j.ſy.xxvij.ly.praſon/rede perſon
F.cccxiiij.j.ſy.vij.ly.ho/rede to

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